COMING TOGETHER
BECAUSE WE CARE

A GRASS ROOTS FORUM ON THE PREVENTION OF SUICIDE

FINAL REPORT

Rankin Inlet, Northwest Territories, March 30th - April 2nd, 1990

Northwest Territories Social Services

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coming together because we care

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for the Department of Social Services,
Government of the Northwest Territories,
and the Canadian Mental Health Association, Yellowknife

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I.
minister's introduction

Suicide is a major concern of all people in the Northwest Territories. In response to this concern the Department of Social Services, in collaboration with the Canadian Mental Health Association, held A Grassroots Forum on Suicide Prevention in Rankin Inlet on March 30 - April 2, 1990.

The Forum brought together people who want to foster healthy lifestyles and positive choices in their communities. People were willing to learn about suicide and to share their thoughts both at the Forum and in their communities.

Delegates were long-term community residents accepted and respected in their communities. Although they were non-professionals, they were very familiar with community groups and concerns.

Small group discussions examined the effects of suicide on individuals, families and communities. Major discussions focused on positive approaches which can be taken by communities, families and individuals to reduce the incidence of suicide.

"Often the test of courage is not to die, but to live" - Vittorio Alfieri. 1640 A.D.

Many of the delegates had been personally affected by suicide or a recent loss. As survivors they were able to address the issues of suicide and to provide concrete recommendations.
At the end of the Forum, Louis Pilakapsi, Hattie Alagalak and Rosie Oolooyuk made a presentation entitled "Something to Think About." These thoughts reflect our hope for the future - "We are related in many ways. Life is short. We have to value and protect ourselves. Everyone can help. Many who have lost their way can be helped by talking to one another. That way anyone can be helped. We have to think about the future of our children".

I extend my sincere thanks to all who participated in this Forum. I value your effort and will give your recommendations the highest priority.

Jeannie Marie-Jewell, Minister

executive summary

1. Background

During recent years the increasing incidence of suicide in NWT communities has given rise to concern from both government and the public. In responding to the problem, the Minister of Social Services for the Northwest Territories, the Honourable Jeannie Marie-Jewell, decided that a necessary first step would be to seek a better understanding of the circumstances and conditions in the North that contribute to the increasing incidence, and the approaches that might lead most effectively to its reduction in northern communities. It was decided that a grassroots forum should be convened to bring together a broad range of northern residents who have been exposed to this problem and its effects within their communities.

To address this concern, the forum was organized as a workshop and conducted in Rankin Inlet by the Northwest Territories Division of the Canadian Mental Health Association on behalf of the Department of Social Services, Government of the Northwest Territories. The workshop was co-chaired by Marius Tungalik, Assistant Regional Director for the Keewatin Region, and Kathryn Youngblut, President of the Canadian Mental Health Association in the Northwest Territories. Participants included representatives from private, native, religious and government agencies and organizations engaged in suicide prevention activities, or dealing with its effects on individuals or communities.

Forum facilitator Ewan Cotterill.

2. The Environment of Suicide

In examining the external environment in which suicide occurs, workshop participants were of the view that one of the principal root factors contributing to a rise in its incidence has been the magnitude and pace of change to which northern communities have been exposed over the last generation. Northern individuals and communities have experienced major alterations in traditional patterns of relationships and support, and in their economic activities and welfare. They have faced unprecedented pressure on their culture, language and values.

The effect of change of this magnitude has been to place new and significant pressures and stresses on individuals.

At the same time, because of the nature of rapid social change, the traditional supports that northern societies had evolved to protect individuals from pressure and stress, became themselves victims of the change that occurred. The workshop identified a number of factors - social,

cultural and economic - that resulted from, or contributed to, the destabilization of northern communities and an increased level of pressure and stress experienced by individuals in those communities.

3. Recognizing Risk

Many individuals are subjected to extremes of pressure and stress. The vast majority do not resolve their problems and difficulties by suicide. The workshop considered the means by which high risk individuals could be identified. A list of danger signs was developed, not as a prediction of behaviour, but as indicators of potential problems that could warrant some form of intervention. These included:

- Sudden and dramatic changes in behaviour
- Giving away possessions
- Withdrawal
- High risk and destructive activities
- Leaving clues
- History of abuse
- Loss or break-up of a significant relationship
- Previous suicide attempts

4. Coping with Suicide

Within the traditional cultures of the North, suicide, when it occurred, was most frequently an act related to physical sickness or advanced age. Its motivation was often to support a family or community faced with few or diminishing resources. However painful it would have been in human terms, the motivation was such that it had some basis for understanding within the families and communities affected, and it could be emotionally dealt with within relatively established forms and processes of grief.

A major problem within contemporary northern communities is that the pain arising form suicide cannot be handled by normal grief processes. Suicide now is most frequently an act of the young, arising from an emotional pain and alienation that suggests an unnatural separation from all that normally sustains an individual as a member of a family or community. In addition to the grief felt by the loss, communities, families and individuals must deal with feelings of guilt, blame, and with endless self-examination. Workshop participants were of the view that the most frequent response to this problem, on the part of individuals, families and communities, was to withdraw from dealing with it or talking about it.

Participants felt that, as in other forms of grief or bereavement, those affected by suicide needed to be able to expose their pain and to seek and obtain support from friends and community.

5. Working Together to Prevent Suicide

Workshop participants were of the view that, to be successful, efforts to prevent suicide, and deal with its effects, must be comprehensive and community-based. They felt that the focus of effort should be towards:

- Reducing the pressures on individuals
- Strengthening individuals and their ability to handle pressure and stress
- Strengthening families and communities, and their ability to provide resources and support

Delegates listened to several presentations throughout the weekend forum.

A number of initiatives that could be undertaken by communities and individuals within them were identified. It was generally felt that the most effective role of governments in this regard would be in providing financial and professional resources and support to communities with regard to these initiatives.

Initiatives included:

- The development of recreational facilities and activities, particularly those that bring families together in shared experiences
- The involvement of community elders in programs designed to pass on their life experience, skills, oral traditions and histories and traditional values
- The organization of community support groups
- The development of community based programs in lifeskills, parenting, recreation and traditional culture

Participants also felt that a better coordination of government programs and services was necessary at the community level, and that government activities should be coordinated with those of other community organizations.

They also indicated there were a lot of things they could do themselves. Governments do not have to do everything. Clearly, there was a willingness to be involved and take responsibility for dealing with mental health issues.

Clockwise from top left: David Akeeagok, Bob Thorson, Rev. Kevin Williams, Joe Otokiak, Violet Doolittle, Ann Nishio, Annie Banksland and Jeanne Ball.

II.
background and information

"The Forum is intended to seek the views and expertise of those who deal with suicide at the community level. Theirs will be the first level of input into the development of a strategic plan for suicide prevention in the Northwest Territories."

The Honourable Jeannie Marie-Jewell

1. Background

In recent years the increasing incidence of suicide, particularly among young people in communities of the Northwest Territories, has been a cause of growing public concern. The impact of suicide on the family and friends of its victims is always and inevitably tragic and devastating. Its occurrence in small, closely-knit and often traditional communities, such as those in the North, can be traumatic to the community as a whole, and have lasting effects.

Adding to the public concern over the increasing incidence of suicide has been a feeling that many of the factors contributing to that increase may have their roots in circumstances and conditions that are peculiar to the North and northern communities. An effective approach to dealing with the problem, therefore, would have to begin with a better understanding of these circumstances and conditions, and a better understanding of the human, professional and financial resources that are most likely to be needed and which would contribute positively to effective solutions.

Clockwise from top left: Gregg Hill, Norman Yakeleya, Lloyd Norn, Peter Emerk, Rev. Larry Robertson, Ethel Lamothe, Rose Steeves, Violet Bailey, Mary-Jane Fournier and Mona Tiktalik.

To develop this understanding, the Minister of Social Services for the Northwest Territories, The Honourable Jeannie Marie-Jewell, took the decision that government action in response to the increasing incidence of suicide should begin with a grass roots forum to discuss the causes of suicide within northern communities, the reasons behind its alarming increase, and potential approaches to dealing with its incidence and aftermath. The forum was organized to bring together people who have had experience dealing with suicide and its effects, and who live and work in northern communities which have felt its impacts.

Information and insights gained from discussion within this group is expected by the workshop organizers to contribute to the formation of government policies and the development of community action strategies to combat suicide. As well, the workshop will provide the groundwork for additional discussion on the problem of suicide by social scientists and mental health professionals engaged in this field.

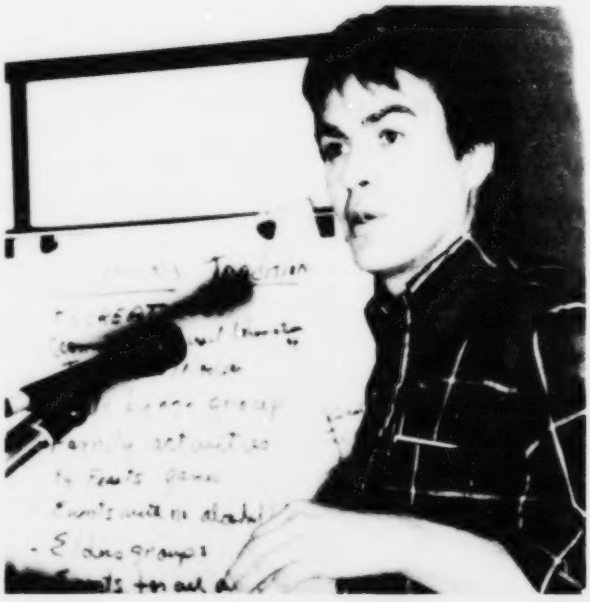
Because of their involvement in this field, and experience at providing suicide prevention workshops in several communities of the Northwest Territories, the Northwest Territories Branch of the Canadian Mental Health Association was engaged by the Department of Social Services to organize and undertake the forum.

2. Organization

To establish the program for the workshop, a steering committee was established consisting of the following individuals:

Andrew Langford
Department of Socia Services (Chairman)
Jo MacQuarrie
Department of Social Services
John Campbell
Department of Social Services
Greg Cummings
Department of Social Services
Edi Casimirri
Department of the Executive
Kathryn Youngblut
Canadian Mental Health Association (NWT)
Marion Lavigne
Outcrop (Forum Co-ordinator)
Ewan Cotterill
(Facilitator)

Invitations to send representatives to the workshop were sent to a large number of private, native, religious and government organizations and agencies engaged in activities relevant to suicide prevention and dealing with its effects at the community level. Agencies and organizations invited represented each of the regions of the Northwest Territories and each of its ethnic groups.



Fort Norman Chief Norman Yakeleya, one of the guest speakers at the forum, shared his own ideas about suicide prevention and personal healing.

The steering committee was guided in the formulation of the program and agenda for the workshop by comments and suggestions received from those invited, as well as from field representatives of the Department of Social Services invited to the workshop in a support role.

With regard to local arrangements at Rankin Inlet, the workshop was provided with organizational assistance, logistical support and program suggestions by Norman McCallum and Anne Nishio of the Department of Social Services in the Keewatin Region.

The workshop was co-chaired by Marius Tungalik, Assistant Regional Director for the Keewatin Region, and Kathryn Youngblut, President of the Canadian Mental Health Association in the Northwest Territories.

3. Format

The workshop was structured around small discussion groups directed towards one particular facet of the overall problem of suicide, followed by a plenary session at which all workshop participants heard the reports of each discussion group and discussed their observations and conclusions.

During the small discussion groups, field representatives of the Department of Social Services who attended the workshop acted as facilitators to the discussion and assisted the discussion group chairpersons in recording groups' views.

Direction for the discussions were provided by keynote addresses from Norman Yakeleya, Chief of the Fort Norman Dene Band, Jack Anawak, Member of Parliament for Nunatsiaq, and Peter Ernerk, Member of the NWT Legislative Assembly representing Aivilik. In addition, opening addresses by workshop co-chairs Marius Tungalik and Kathryn Youngblut established the theme, objectives and hopes of the workshop.

Discussion group chairpersons were selected from among the workshop participants. Workshop participants were assigned to a designated discussion group at the beginning of the workshop and remained with that group throughout the various topics assigned to it. Discussion group assignments were made by the workshop organizers prior to the commencement of the workshop, and an effort was made to ensure a representative mix of ethnic and professional backgrounds, as well as age and sex, within each discussion group.

Ewan Cotterill acted as facilitator for the plenary sessions, where discussion group reports were presented and discussed. At the conclusion of the workshop, a synthesis session was held at which the overall conclusions and recommendations of the workshop, as arrived at through consensus at the plenary sessions, was presented by the workshop facilitator and discussed by the participants as a whole. These conclusions and recommendations form the basis of the report that follows.

4. Focus

In northern communities, the effects of suicide go beyond the individual. It was, therefore, felt that the search for a better understanding of its causes and effects, as well as positive approaches to dealing effectively with the problem, must also look past the individual. Accordingly, it was agreed that the focus of the workshop would be on suicide from the standpoint of:

- the individual at risk
- the family
- the community

5. Structure

The workshop was structured around four principal elements of suicide:

- the environment in which suicide occurs and the factors that facilitate, or mitigate against, its occurrence
- recognizing and dealing with the individuals who are at particular risk
- coping with suicide when it occurs
- positive and effective approaches to reducing the incidence of suicide

III.
the environment of suicide

"In the last 40 years we have seen a magnitude of change within the north that is virtually unparalleled for such a small group of people in such a short period of time. It is not surprising that in the process, traditional values, codes of behaviour and systems of defined relationships - information and wisdom that evolved over centuries within Dene and Inuit cultures - would be assaulted and eroded
..... It is not surprising that there would be a human cost to any erosion of these essential supports to an individual and his or her community."

Peter Ernerk, M.L.A.

Suicide is the act of an individual but, just as its effects go beyond that individual to the family and community of which the victim is a part, an examination of its causes must look to that larger network of relationships and experience that is so important to all human health and development.

1. Change as a Contributing Factor

In examining this external environment, workshop participants were of the view that one of the principal factors contributing to an increase in the incidence of suicide in northern communities has been the magnitude and pace of change to which northern communities and people have been exposed. In the space of one generation, northern aboriginal peoples have witnessed significant alterations in their traditional pattern of social relationships and economic activities, and have faced unprecedented pressure on their culture, language and values.

Change of this magnitude and pace inevitably places new and additional pressures on individuals, and higher levels of stress within them. At the same time, it is the nature of rapid social change that the traditional supports that society has evolved to protect individuals from pressure and stress, and to assist them in dealing positively with them, become themselves victims of the change that occurs.

2. Pressure on Individuals

All individuals feel some degree of pressure to succeed, to be valued by their family and community, and to feel that they are an important element of their society. A healthy society provides for reasonable goals to be set for individuals, a clear and accessible path for the achievement of those goals, and some form of recognition of efforts made towards their achievement.

Workshop participants were of the view that in many northern communities the goals and aspirations of young people were increasingly determined by the false and unrealistic lifestyles and values portrayed by television, movies and other vehicles of popular communication. They are influenced by an image of success in which individual worth is measured by material possessions, an important job and a variety of relationships.

Traditional values and more realistic aspirations are often overwhelmed by the pervasiveness of the images portrayed, and constrained by the very nature of the social change that has occurred in most northern communities. The erosion of culture, language and traditional skills resulting from social change has in many cases created a gap between generations that severely limits the

Louis Pilakapsi of Rankin Inlet and Joe Otokiak of Cambridge Bay.

ability of one generation to pass on its values and skills to the next. The traditional pattern of economic activity, in which activities involved all members and generations of a family, are no longer rewarding and practiced to a large extent. This adds to the difficulty.

3. Stress Within Individuals

The pressure to achieve unrealistic expectations, coupled with an inability to achieve them that results from a lack of adequate education, appropriate skills or opportunity, results in additional and considerable stress on individuals in northern communities. For many of these individuals, the result is a lowered self-image and perception of worth. This often leads to a sense of hopelessness, and an alienation from the community to which they feel of little value. Often these negative perceptions lead to, and are exacerbated by, some form of substance abuse and dependency.

4. Erosion of Support Structures

Pressure and stress are the inevitable consequences of all human experience. They become a problem to individuals, however, when they cannot be managed and channeled into positive actions. In this regard, the support provided by the community of friends and relationships surrounding the individual can be of paramount importance.

Within the traditional culture, it was clear to all individuals what they had to do to be happy and valued, to be accepted as individuals and to have rewarding marital and family relationships. This knowledge was imparted to them within their culture by the highly evolved codes of behaviour, patterns of relationship, and spiritual values that the culture defined.

Knowledge was imparted from one generation to another by shared language, shared experience and co-operative activities. Role models for positive behaviour and development were recognized and respected within the family and community.

The existence of this structure reduced the incidence of individual pressure and stress, and provided a positive and practical measure of support to the individual when they occurred.

Workshop participants were of the view that one of the particularly negative aspects of the social change experienced by northern communities has been the damage done to the existence and effectiveness of these traditional structures of support to the individual.

5. Factors Contributing to Individual Stress and Pressure

A number of specific conditions were cited by workshop participants as contributing to pressure and stress on individuals in northern communities, and therefore contributing to the incidence of suicide.

SOCIAL FACTORS

1. Boredom for Youth

Most northern communities lack adequate recreational facilities and activities. This is particularly important as contemporary economic activities usually involve the separation of parents from their families. Traditional activities tended to involve all members and generations of the family.

2. Lack of Parenting Skills
Many young parents lack the skills to raise children in a rapidly changing society. The nature of the change is often such that they are unable to transfer the experience gained from their own parents. This difficulty impacts on both parents and children.

3. Housing
Many northern families live in inadequate and crowded housing. There is inadequate privacy and it is difficult to maintain appropriate standards of hygiene. Greater problems occur when overcrowding is exacerbated by substance abuse by members of the family unit.

4. Family Relationships
Changing economic patterns, migration, inadequate housing and larger communities have led to an erosion of the extended family as a fundamental and important element of traditional life. This in turn creates additional pressure on parents, and removes from children a valuable source of support and instruction.

5. Changing Roles and Relationships
In some communities, a trend is occurring in which a different educational level is developing between young males and females. As well, the traditional relationship between males and females in northern communities is itself changing, adding to the pressures felt by many of these individuals.

6. Peer Pressure
The erosion of the importance of the extended family, and changing patterns of family interaction within economic and social activities contributes to an increase in the importance of peer acceptance as a measure of social success. This interferes with the transfer of traditional skills and values and often leads to the adoption of negative values.

Clockwise from top left: Simionie Sammurtok, Don Tourangeau, Kathryn Youngblut, Kevin Sanguin, Ken Webster, Greg Cummings, Donna Adams, Christine Tatti, Marie Vital, Joannie Greenland and Paul Boucher.

7. Abuse
Overcrowding, a decline in parenting skills, substance abuse and dependency, and the decline of the family as an economic and social unit can contribute to the physical or sexual abuse of children.

CULTURAL FACTORS

1. Education System
The current education system and program can contribute to homes and families that are split between generations. Often there is a language barrier between children and their parents, or grandparents.

2. Exposure to Outside Influences
The pervasiveness of modern media results in the transfer of external values and influences. Often these are artificial and negative, and work against the acceptance of traditional values and forms of cultural expression. This results in a loss of "self" for many northern young people.

3. Lack of Positive Role Models
For many northern communities the nature of change has resulted in a scarcity of individuals who are seen by young people to be successful in the contemporary world, and therefore individuals against whom they can pattern their behaviour and values.

John Tawtongie (left) of Rankin Inlet and Mark Evaluarjuk of Igloolik.

ECONOMIC FACTORS

1. Lack of Economic Opportunities

The majority of northern communities lack an economic base sufficient to provide meaningful employment to support their rapidly growing populations.

2. Change in the Nature of Economic Activity

The traditional economy of most northern communities involved the interaction of all members of the family. It provided a mechanism for the transfer of skills and values from one generation to the next, provided role models for the younger generations, and was thereby a vehicle for providing emotional, economic and spiritual support to family members. The contemporary economy often requires the separation of family members.

3. Lack of Traditional Skills

Increasingly, young people in northern communities are growing up without the skills to live on the land and seapossessed by their parents and grandparents.

This inevitably reduces their ability to take economic advantage of these traditional pursuits, adds to the gulf growing between generations in these communities, and contributes to a lack of self-esteem on the part of many individuals.

4. Lack of Contemporary Skills

Many young people in northern communities lack the education or skills to obtain meaningful employment, and thereby realize their personal aspirations, outside of their home community.

Joannie Greenland (right) of Yellowknife and Cathy Nerysoo of Fort McPherson.

IV.
recognizing risk

"Many of the deceased had given an indication that something was seriously wrong but people close to them did not notice clues or know what to say or do."

Keewatin Suicide Prevention and Intervention Study.

Many individuals are exposed to extremes of pressure and stress. Many of these individuals may have a background of neglect or inadequate support from family, friends and community. Often the background of individuals may contribute to a loss of self-esteem or self-worth. The vast majority of these individuals, however, do not commit suicide. Workshop participants were asked to address the problem of identifying those individuals who may present a high risk. They developed a list of signs that are not intended to reflect a prediction of behaviour, but an indication of a potential problem that might warrant some form of intervention.

1. DANGER SIGNALS

1. Sudden and Dramatic Changes in Behaviour
The key to this indicator is the nature and degree of the change. If an individual who is normally quiet and withdrawn, suddenly becomes boisterous and animated, this could be as serious an indication of a problem as where an outgoing individual suddenly becomes quiet and withdrawn for an unusual length of time.

2. Giving Away Possessions
Potential victims of suicide will sometimes telegraph their intentions by giving away all of their possessions.

3. Withdrawal
The withdrawal of an individual from all usual forms of human contact and relationships, particularly from close friends and family, is sometimes the first sign of a serious problem.

4. High Risk and Destructive Activities
High risk individuals will sometimes subconsciously telegraph their problem through engaging in activities which have a strong element of personal risk, or in behaviour such as personal abuse or extreme substance abuse that is inherently self-destructive.

5. Leaving Clues
Individuals contemplating suicide will sometimes leave clues, through notes, symbolic gestures or messages.

6. A History of Abuse
Victims of physical, mental or sexual abuse, can potentially find themselves in a position of extreme despair that can sometimes lead to the contemplation of suicide.

7. Loss or Break-up of a Significant Relationship
The loss of an important relationship, whether through the death of a close family member or friend, or a marital breakdown, can have traumatic and long-lasting effects on individuals.

8. Previous Attempts
A previous attempt at suicide should never be discounted or taken lightly. Unless and until the conditions leading to the attempt have been dealt with effectively, the risk of further attempts must be taken seriously.

V.
coping with suicide

Suicide is an act of individuals, but its effects are felt by friends, families and communities."

Marius Tungalik

The loss of a loved one is always a painful experience to family and friends. In small communities, the entire community can experience the sense of loss. When suicide occurs, however, to the sense of loss can be frequently added the emotions of guilt, blame and shame. Workshop participants were asked to address this problem as it may be observed in their community. They were asked to consider the traditional reaction to suicide within their culture, the contemporary response to suicide on the part of the family and friends of the victim, and the reaction of the community to the suicide including its effects on their relationships with the family of the victim.

1. Traditional Meaning of Suicide

Within the traditional cultures of the north suicide, when it occurred, was most frequently an act related to physical sickness or age. Its motivation was often to support a family or community threatened by few or diminishing resources. However regrettable and painful it would have been in human terms, the motivation was such that it could be interpreted and accepted as a rational commitment to the future of that family or community. Accordingly, suicide in the traditional societies of the north, had some grounds for acceptance by the members of families and communities affected, and its effects could be dealt with emotionally within relatively normal parameters.

Clockwise from top left: Marius Tungalik, Louis Pilakapsi, Ollie Ittinuar, Mark Evaloarjuk, John Tautongie, Caleb Apak, Hattie Alagalak,Rhoda Karetak, Lillian Okpalauyak and Celine Pululik

2. Contemporary Meaning of Suicide

Suicide within contemporary northern society is most frequently an act of the young, arising from an emotional pain and alienation that bespeaks an unnatural separation from all that normally sustains an individual as a member of family and community. It can be interpreted as a last, desperate act of rejection of the family and community, and of the future of that individual within the family and community. Workshop participants were clearly of the view that northern society cannot accept the act, and does not know how to deal with it as individuals or as a community.

3. Reaction to Suicide

Workshop participants were of the view that the most frequent reaction to suicide on the part of individuals and communities is to withdraw from dealing with it. Participants felt that communities were unable to comprehend the causes of suicide

or how they should react to it when it occurred. In some cases an underlying sense that perhaps something could have been done to recognize the danger of suicide, and prevent it from happening, leads to a feeling of guilt that adds to the confusion and uncertainty as to how to react. The simplest course is therefore often to simply ignore it to the extent possible. Where discussion does take place, it is more likely to be to assign blame, rather than to provide support.

In this regard, the reaction of a community to the occurrence of suicide, becomes a direct mirror to the reaction of the family and friends of the victim. Here also a sense of confusion stems from an inability to fit the act within the normal confines of the social universe. To this is inevitably attached a strong and personal sense of guilt, sometimes of shame, that makes it difficult to deal with by conventional means. Here again the frequent reaction is to withdraw from traditional sources of support and simply not talk about the act or its effects.

4. Requirements for Coping

It is clear from the workshop discussion that participants were of the view that those affected by suicide, as in any other form of bereavement, need to expose their pain and seek support from those who are close to them. They need to talk about the causes of the suicide, and confront openly the effects it is having on them. They need the support that is normally provided by family and community when a painful loss is experienced. They need to understand and deal with the feelings they experience. They need to be understood, and helped to move on with their lives.

Delegates Annie Banksland of Aklavik and and Anne Nishio of Baker Lake.

5. Other Support

It was pointed out that the families and friends of suicide victims will frequently need support that is other than emotional and spiritual. In some cases, professional therapy and counselling will be required. In some cases where the suicide victim was the provider for the family, financial support may be required. It was pointed out that in the majority of northern communities resources are not available to provide specialized counselling or therapy to those affected by suicide, and additional training must be provided to professional personnel assigned to communities before they will be able to provide effective assistance.

VI. working together to prevent suicides

"By talking together we can make a beginning. By working together we can make a difference."

Marius Tungalik

Workshop participants concluded that to be effective, a strategy to deal with suicide prevention must be comprehensive and community based. They were of the view that suicide must be regarded as a problem that affects us all, individuals, communities and governments. All of us will play a part in attacking its causes and reducing its incidence.

To be effective efforts to reduce the incidence of suicide must derive from three principal sources:

- individuals
- communities
- governments

Moreover, workshop participants felt that the focus of these efforts should be into four major areas of thrust for programs, policies and activities.

1. Reducing the pressures on individuals.
2. Strengthening individuals.
3. Strengthening families.
4. Strengthening communities.

1. The Role of the Individual

Workshop participants felt that there was much that individuals could do to work for a stronger and healthier society.

- by taking good care of their own physical and mental health
- by directing their interests towards their family and community.
- by encouraging a return to traditional values, activities and skills.
- by attaching a greater value to people rather than things.
- by developing themselves to become a role model for others.
- by becoming more tolerant, appreciative and supportive of others.

2. The Role of the Community

The participants of the workshop felt strongly that communities were the key to an organized and effective approach to suicide prevention. They were of the view that only by mobilizing the resources of the community, to provide support to individuals and families, could real gains be made in reducing the incidence of suicide. They cited a number of initiatives that might be taken:

(1) To organize and encourage support groups in the community to meet the major social needs of the community, and to develop mechanisms for involving elders in providing advice and counsel to individuals.

(2) To develop recreational activities and facilities, and to encourage in particular activities that brought families together in shared experiences.

(3) To develop mechanisms for involving elders in programs designed to pass on their life experience, skills, oral traditions and histories, and values to the younger generations.

(4) To take the initiative in obtaining training assistance and programs at the community level for:

- life skills
- parenting
- recreation
- community development
- social support services and counselling
- other specialized needs

(5) To organize and participate in inter-agency meetings at the community level, to address community concerns and problems.

(6) To organize and support a renewed interest and activity in traditional forms of cultural expression.

(7) To organize community discussion groups to address community problems and develop co-operative approaches to dealing with them.

(8) To organize and support a community crisis intervention facility and program.

3. The Role of Government

Workshop participants felt strongly that governments must develop a concerted and comprehensive approach to supporting strong and healthy communities in the north. Because suicide is primarily a symptom of a much larger problem, the solution to that problem could not be left only to the agencies of government involved in the social and health areas. Participants were of the view that a successful approach to the overall problem could only be realized if each government department and agency re-examined its programs and ensured that they were oriented towards:

- the strengthening of individuals and families.
- the strengthening and support of communities.
- the encouragement and support of healthy lifestyles.

As well, workshop participants felt that senior governments had a particular role to play in providing support to communities to facilitate their internal growth and development.

(1) The provision of additional financial and professional resources to communities, to allow them to set their own priorities to a greater extent, and to make full use of community resources. In this context, it should be noted that participants felt that providing communities with the resources to hire their own professional assistance and develop their own programs, would be much more effective than basing additional government personnel in communities.

(2) Provide financial and human resources for training at he community level, to enable communities to play a greater role in dealing with their own problems, and to equip community residents with the skills needed to operate effectively within a rapidly changing society.

(3) To provide better co-ordination of government programs and activities at the community level. Workshop participants felt there was a great need for more effective mechanisms to bring government personnel at the community level together more frequently to develop a concerted approach to community problems and needs. It was suggested that inter-agency meetings be organized on a regular basis to involve:

- Police
- Health providers
- Social Services
- Education
- Economic Development

(4) Also mentioned was the need to better co-ordinate the activities of government personnel engaged in social, health and economic activities, with the activities of other agencies engaged in the social field in communities. These agencies would include:

- clergy
- volunteer support groups
- native associations
- local governments

VII.
conclusions

Notwithstanding the serious nature of the subject of discussion and the tragic effect of suicide on individuals and communities, the workshop concluded on a rather positive tone. The majority of participants felt that discussion of the topic, as a northern community, was the first step towards understanding, and that understanding was the essential element of that community moving from a sense of powerlessness to positive action. There was a general feeling that action could be taken, and that the concern and willingness to become involved by individuals and communities, could make a difference.

A number of important conclusions were reached with regard to understanding the factors contributing to an increase in the incidence of suicide, and to the focus of efforts to reduce that incidence.

1. Understanding the Problem

It is clear that the period of rapid change experienced by northern communities over the last generation is a major contributing factor to an increase in the pressures on, and stresses within, individuals in the North. At the same time the magnitude of this change, affecting social, cultural and economic traditions and patterns of behaviour, has eroded the community and family structures and institutions that provide the greatest support to individuals in facing these pressures and stresses.

Clockwise from top: Andrew Langford, Wilfred Wilcox, Sgt. Chris Banham, Alex Sunrise, Joshie Teemotee, Andrea Kamin, Cathy Nerysoo, Marie Ernerk, Jo MacQuarrie and Bernie Blazieko.

2. Understanding the Effects

Because the contemporary incidence of suicide differs substantially in its incidence, root causes and primary risk group, from suicide as it was traditionally experienced in the North, communities and individuals lack a framework from which it can be comprehended and dealt with. As a result normal grieving mechanisms are inadequate and judged to be inappropriate. The human reaction is therefore to retreat into silence, denial or blame, and thereby compounding the problem. It is clear, however, that discussion and sharing of grief is as relevant to suicide as any other form of bereavement, and even more important as an essential step to confronting and dealing with the problem.

3. The Approach to Solutions

It is clear that workshop participants felt that the focal point to constructive approaches must be the community. Because the factors contributing to suicide manifest themselves at the community level, and the community traditionally provides the type of support that is most meaningful to potential victims, it is here that the solution begins.

Participants felt that the analysis of conditions contributing to suicide could be best made at the community level, as could the recognition of high risk individuals, and that the best mix of potentially effective programs and support activities could be designed by communities aware of their own concerns and resources.

It was felt as a general focus of activities and efforts that communities would wish to take action designed to:

- reduce pressures on individuals in their communities by providing greater guidance and support for individual behaviour and acceptance.

- provide greater support to individuals by reinforcing traditional institutions, values and culture, and by taking measures to strengthen the family.

4. The Role of Government

It was generally felt that the appropriate, and most effective role of government would be that of providing resources and professional assistance to communities wishing to come together to address the problem. While this would clearly include financial and program assistance, it was also felt that there was a great need for governments to coordinate their programs and activities in concert with local communities.

Ethel Lamothe of Fort Simpson and Andrea Kamin of Coppermine are community mental health workers for the Department of Social Services.

something to think about

On earth we are all akin to one another. (We are all related by the virtue of the fact that we are all people). We are all created by One Being like this:

Our fathers,
our mothers,
our grandmothers,
our grandfathers,
our younger siblings, or
our older siblings,
our sisters, our brothers.

We are related in many ways; many other ways I have not named. We have to think about being related. We have to think about life, our lives, about how our lives are, a life over which we have no right to do what we will.

We were created by God at the beginning of time. And we were made well; we were made perfect. Things looked good and there was order. We were of good mind. We were happy. We were sad. We were warm. And we could feel cold. When we were created we were given many senses. Man could be sick. Man could feel scared; we could be very scared but the feeling could pass. We could be all right again. Time would take care of the fright. We have seen, written in books, about relations. We all have friends and carry on conversations with one another. We have to think and have discussions with our friends. This is the message I want to convey to you.

1. We should not attempt to take our own lives. We were created in a beautiful and perfect image and we have to preserve that beauty and image.

2. Life ends when our journey is complete. That is the only path we can take. Every person's life on earth has an end. And when that life is complete, life ends.

3. And we have to protect our lives regardless of what difficulties may arise because even though it sometimes seems like our problems are insurmountable, they do pass.

4. We have to value and protect ourselves. We cannot lose our lives because they all have an end.

5. I will write my thoughts about life. The world grows dark and then it grows bright. Life is like that.

6. It has been said about life that you may not take it yourself and you may not tamper with it. It is frightening when one takes one's own life. That is death. We have to realize that it is not right and it is very frightening for one to take one's own life.

7. Number seven is good. There is a good life. We have to think hard and long about it. We have to believe in life and live it to its very end. Everything will pass; let us experience life. We have to treat it well because it is a good life. We have to keep it in order.

8. So if we see our lives to the end, as it will eventually reach its end, we would see how our lives have been. Life is short. We have to protect it. We have to think about the future of our children. We have to think about our forebears.

9. We have read and seen about being related. Everyone can help one another. Many that have lost their way have been helped by talking to one another. That way, anyone can be helped.

10. Relatives grieve for their loved ones when they pass away and we sympathize with those who have lost their relatives. Because of that we have to try to live our lives to the end.

11. Sometimes unhappy times seem never-ending. Or we may be seething with anger or we may want to spite someone or something. Those feelings were not there when we were created, this I want to reiterate. We have to oppose and say no to people who lie and try to destroy our lives like death and lying. Let us not say yes to them because he is not good.

12. Anyone may change what I have written if what I say is not proper. You may rewrite whatever part you want. We have to work hard for life together, to help each other. I want your help. If you have any ideas that may help these words please do not hesitate to include them. We have to bare, for all to see, this love we have for our fellow man and we have to see and value the goodness in one another.

Lastly I would like to try illustrate what I believe. It may not be as it is but it is what I think:

Life is like this

If you value your life and treat it properly you can think of it like this:

If we value our lives we will be happy. Let us value our lives to the end. If we protect it to the end at the end of time it will be prepared for eternity.

If you do not value and treat your life with respect you may think of it like this:

If you destroy your own life you will never see light hereafter. Scary, dark, to eternity is what is in store. That is something to be scared of, scary and not a place in which to spend your time to eternity. That is something we have to keep in mind.

Friends, relatives, we live well together and that is good. We will survive and that is good. We will protect ourselves well.

Louis Pilakapsi
Rosie Oolooyuk
Hattie Alagalak

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Northwest Territories Social Services

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ᓄᓇᕗᓂᒃ, ᓄᓇᕗᑦᑎᐊᖅ, ᐃᒡᓗ 30-ᒥᑦ - ᐃᓕᓴᕐ 2, 1990-ᒧᑦ

Northwest Territories Social Services

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ᑲᑎᒪᓂᕆᑕᐅᓪᓗᒍ
ᐃᓄᐊᖅᑕᕐᓂᖅ ᓇᓗᓕᖅ ᐱᓂᕆᑎᓕᓪᓚᒍ

ᐊᐅᓚᕐᓂᐊᓕᒃ ᐅᓂᒃᑲᖅᓯᒪᔪᖅ

1. ## ᓱᔾᓂᐊᓂ ᖃᓄᐃᓚᐅᔾᒪᖓᓪᓕ

ᐅᑭᐅᓂ ᐊᑐᐊᓂᔨᖅᑐᓂ ᐊᓂᔪᓱᓕᓚᓪᑐᓂ ᓄᓇᓕᖅᓂ ᓄᓇᓪᑎᐊᑎᒥ ᐱᒃᖅᓯᓚᒥᑦ ᐃᓄᓐᓄᖅᑐᖅᑐᓂ ᐊᒥᓱᓄᖅᓱᓪᓕᔪᓪᓕᖅᑐᖅ ᓴᓪᓕᐊᓂᓕᒫᓂᖅᑐᓂ ᓄᓇᓕᖅ ᑲᔪᓯᑎᒃ ᐃᓱᒪᓕᕆᓂᖃᖅᑐᓂᖅᑐᖅ ᑭᓪᓕᖅᑐᓂ ᐃᓱᒪᓕᐅᕆᓪᓕᔪᓪᓕᖅᑐᖅ ᑭᓪᓕᖅ ᑐᓴᓱᖃᑎᒌᓄᓐᓄᓕᒫᓂ ᐅᑭᐅᓂᒃ ᐃᓕᓴᕐᓂᐊᓕᒫᓂ ᐊᓂᔪᓱᓕᓚᓪᑐᓂ ᐊᑐᐊᓂᔨᖅᑐᓂ ᐊᓯᖏᓪᓗᓂ ᐊᓂᔪᓱᓕᓚᓪᑐᓂ ᐊᓯᖏᓪᓗᓂ ᐊᑐᐊᓂᔨᖅ

3. ᑐᑭᓯᓂᖅ ᐊᑦᑕᓇᖅᑐᑦ

ᐊᒥᓱᒪᓕᕆᔨᑦ ᑭᑐᐃᓐᓇᐃᓐᑦ ᓴᖅᓱᓯᐅᕕᑦ ᐊᓱᑦᓇᕐᑐᓂᖅ ᐃᓱᓕᔪᐊᖅᓯᓂᖅ. ᐊᒥᓱᓪᓚᑦ ᑭᑐᐃᓐᓇᐃᓐᑦ ᓴᓕᒪ-ᖁᑦᑐᓂᖅ ᑲᓇᑕᐅᓱᓯᐅᕕᑦ ᐃᖅᑲᓂᖅ ᐃᓄᐊᖅᓂᕕᖅᑎᑐᑦᑐᓂᖅ ᐱᒃᓴᓄᑎᒥᖅ. ᑲᑎᒪᓴᕐᓯᑕᕆᔨᓂ ᐃᓱᒪᓴᕐᓱᓄᑦᑎᓇᖅᑐᑦᑕᕆᔨᑦ ᓇᓗᓇᐃᖅᑕᕆᔨᑦ ᐃᖅᑲᓂᖅ ᐱᒃᓚᓂᐊᕐᓱᒃᑐᕆᔨᑦ ᓇᓗᓇᐃᖅᑕᕆᔨᑦ ᐃᓱᒪᓴᕐᓱᓄᑦᑎᓇᖅᑐᑦᑕᕆᔨᑦ ᐱᒃᓚᓂᐊᕐᓱᒃᑐᕆᔨᑦ. ᑎᑎᕋᓯᕆᔨᑦ ᑭᓗᓚᐊᓐᓂᖅ ᐃᓱᒪᓕᕆᔨᑦᑐᓂᖅ ᐱᒃᓚᓂᐊᕐᓱᒃᑐᕆᔨᑦ, ᐃᓕᓴᕐᓂᕐᓚᐊᕐᓱᒃᑐᕆᔨᑦ ᐃᓕᓴᕐᓂᕐᓚᐊᕐᓱᒃᑐᕆᔨᑦ, ᐱᓕᕆᔨᑦ ᑲᑎᒪᔨᖅᑕᕆᔨᑦ ᐃᓱᒪᓕᕆᔨᑦᑐᓂᖅ ᐃᓕᓴᕐᓂᕐᓚᐊᕐᓱᒃᑐᕆᔨᑦ ᐃᓱᒪᓕᕆᔨᑦᑐᓂᖅ ᐱᒃᓚᓂ

ᓄᓇᕗᑦ ᐱᓕᕆᔨᒪᔭᕐᔪᐊᑦ ᐊᒥᓱᓂᑦ ᓇᓗᓇᐃᖏᑕᐅᓪᓚᐃᑦᑐᑦ ᑭᖑᓪᓗ ᐱᓕᕆᔨᖅᑭᕆᔨᖏᑦᑐᒃ ᓄᓇᕗᑦ ᓇᓗᓇᐃᖏᑕᐅᔪᓂᒃ. ᐃᓱᒪᖅᑕᓚᐅᔭᕐᓂ ᐃᒃᓯᑎᖅᑲᓚᑦ ᓴᖅᑭᒪᔭᓂᒃ ᐊᒃᑐᐃᓐᓇᐅᑎᓂᒃᓴᓂ ᓄᓇᕗᑦᓂ ᐃᒃᓯᕆᔨᓂᒃᓴᓂ ᐱᓕᕆᔨᒪᔪᓐᓇᖅᑐᑦ ᐅᖃᓕᕆᔨᒃᑯᑦ ᐱᓕᕆᔨᒪᔪᖅᑕᐅᓂᖏᓐᓂᑦ.

ᐱᓕᕆᔨᒪᔭᕐᔪᐊᑦ ᐅᑯᓂᖓ ᐃᓚᖅᑎᑦ:

- ᓴᖅᑭᑎᑕᐅᓂᖏᑦ ᐱᓐᔪᒃᑯᑦᑕᓪ ᐱᓕᕆᓐᓄᐊᕐᓗᒍ ᓄᓇᓐᓄᐊᕐᓗᒍ ᐊᓯᖏᓐᓄᑦ ᐊᓯᖏᓪᓗᑎᒃ ᐊᖓᔪᖅᑭᑦᑐᑦ
- ᓄᓇᕗᑦᓂ ᓯᕗᓪᓕᐊᑎᐅᔪᑦ ᐃᓚᐅᑎᑕᐅᓂᖏᑦ ᐃᓐᓇᑐᖃᖅᑎᑦ ᐃᓄᐃᓪᓚᑦᑎᐊᖅ ᐃᓄᐃᓪᓚᓚᐅᑦᑕᓐᓂᑦ ᑕᑯᓴᐃᐅᑎᑦᑎᓗᑎᒃ, ᖃᐅᔨᒪᔨᒥᐅᓂᒃ, ᐅᖃᐅᓯᓚᐅᑎᑦᑎᓗᑎᒃ ᐃᓕᑦᓂᓕᑦᓂᓪᓗ ᐅᓂᖏᖅᑎᓪᓗᑎᒃ ᐃᓕᓐᓂᐊᓕᒫᖅᑐᑦ ᐅᓂᖏᖅᑎᓪᓗᑎᒃ ᐃᓕᓐᓂᐊᕐᓂᖏᓐᓂᒃ ᐊᓯᖏᓪᓗᑎᒃ
- ᓄᓇᕗᑦᓂ ᐃᒃᓯᓚᐃᑦᑐᓴᐃᑦ ᒃᑐᔨᖃᖅᑎᑦᑎᓂᑦ ᐊᖓᔪᖅᑭᑦᑐᒃᓴᓂ
- ᐱᓕᕆᔨᓪᓚᕆᔨᑎᑕᐅᓂᖏᑦ ᓄᓇᕕᓴᑦ ᐃᓕᓐᓂᐊᓚᐅᖅᑎᖃᖅᑎᑦᑎᓂᑦ, ᐸᕐᓗᔨᖅᑲᐃᓐᓇᖅᑐᑦ ᐊᓯᖏᓪᓗᑎᒃ, ᐱᓕᕆᔨᖅᑲᓂᕐᓂᖅ ᐊᓯᖏᓪᓗᑎᒃ ᐱᓕᕆᔨᒪᔪᓐᓇᖅᑐᑦ ᐊᓯᖏᓪᓗᑎᒃ ᐃᓕᓴᕐᓂᐊᕐᓗᒍ ᐊᓯᖏᓪᓗᑎᒃ

ᒃᑎᒪᔨᓂ ᐃᓕᐅᔨᑦ ᐃᓱᒪᓕᐅᔪᓐᓇᕐᑐᑦ ᐱᓕᕆᔨᒪᔪᑦ ᐊᖓᔪᖅᑭᑦᑐᒥᓂᖅᓯᒪᓂᖏᑦᑕᕐᑐᑦ ᐃᒃᓱᑕᐅᔨᓂᖅᓯᒪᓂᖏᑦᑕᕐᑐᑦ ᓄᓇᕗᑦᓂ ᐃᓱᒪᓕᐅᔪᓂᒃ ᐱᓕᕆᔨᒪᔪᖅᑭᑦᑐᒥᓂᖅᓯᒪᓂᖏᑦᑕᕐᑐᑦ ᐊᖓᔪᖅᑭᑦᑐᒃᓴᓂ ᐃᒃᓱᑕᐅᔨᓂᖅᓯᒪᓂᖏᑦᑕᕐᑐᑦ ᐃᓐᓇᑐᖃᖅᑎᑦ ᐃᓱᒪᓕᐅᔪᓐᓇᖅᑐᑦ ᐃᓕᓐᓂᐊᕐᓂᖏᓐᓂᒃ ᐱᓕᕆᔨᒪᔪᖅᑭᑦᑐᒃᓴᓂ ᐃᓕᓐᓂᐊᓚᐅᖅᑎᖃᖅᑎᑦᑎᓂ

II.
ᓄᓇᕗᑦ ᖃᓄᐃᓕᐅᕈᑦᓱᒃᑐᑦ ᑲᑎᕆᔨᖃᑎᒋᓪᓗ

"ᑲᑎᒪᔨᐅᓕᕐᓂᑦ ᖃᐅᔨᓴᓕᓂᐊᖃᖏᑦᑕᕐᓂᐅᕐᕋᓗᑦ ᐃᓄᒃᓯᓂᕐᕉᑐᑎᓂᒃᑐᑦ ᐱᔪᖓᓂᒪᓕᑦ ᓄᓇᕗᓐᓂ ᐱᓕᓴᐅᖏᑦᕉᑐᑎᓂᒃ ᑕᒪᑐᒥᓱᒃ ᓴᖅᑭᑦᑎᓇᓂᒃ. ᐱᓕᓴᐅᓴᔨᑦᑕ ᓄᓇᕗᑦ ᐅᓕᐅᖅᑕᐅᓂᐊᕐᓂᑦ ᐃᓄᒃᓯᓂᕐᕉᑐᑎᓂᒃ ᕿᑎᒋᓂᐊᕐᓂᑦ ᐱᓕᓴᐅᓴᖅᑎᑦᑎᓂᒃ ᐃᓄᐃᑦᑕᕐᓂᐊᖅᑐᑦ ᑲᑎᒪᔨᐅᓕᕐᓂᑦ ᐃᓄᐃᑦᑕᕐᓂᐊᖅᑐᑦ ᐃᓄᒃᓯᓂᕐᕉᑐᑎᓂᒃ

ᑐᓄᑦ ᐊᑐᖅᓯᓇᐅᓕᕆᔨᐊᑦᑎᐊᖅᑐᓂᖅ. ᑲᑎᒪᓂᐅᔪᓐᓇᓪ ᐊᑐᐃᓐᓇᐅᑎᓯᓂᐅᕐᓂᑦ ᑐᓴᒪᓂᓴᖅᓂᖅ ᐅᖃᐅᔨᓴᖅᓂᖅᓗᓪ ᓇᓱᒪᖅᑎᑐᓄᑦ ᐊᒻᒪᕆᐅᒪᖅᑎᑐᓄᑦ ᐅᖃᐅᔨᔨᐅᓕᕆᐅᓂᐅᕐᓂᑦ-ᑐᓂᖅ ᐊᑐᐃᓐᓇᐅᑎᓯᓂᔨᓪᓚᐅᓂᐅᕐᓂᑦ ᐊᑐᐃᓐᓇᐅᔪᓐᓇᐃᐅ-ᓗᑎᖅ ᔨᓇᑐᐃᓐᓇᓐᓂᖅ ᖃᐅᔨᒪᔨᐅᔪᓂ ᐊᓕᒪ ᐃᓕᓴᐃᔪᓐᓇᐃᓂ ᐊᑐᐃᓐᓇᐅᑎᓯᓂᖅ ᐃᓕᓴᐃᔪᓐᓇᐃᓂ ᐃᖅᔨᓴᖅᑎᑐᓄᑦ ᐊᑐᐃᓐᓇᐅᓕᕆᐅᓂᐅᕐᓂᑦ ᐅᖃᓕᒫᓂᖅ ᐊᑐᐃᓐᓇᐅᓕᕆᐅᓂᐅᕐᓂᑦ ᐃᓕᓴᐃᔪᓐᓇᐃᓂ

3. ᐊᖏᑭᐅᒪᓂᖅ

ᑲᑎᒪᔨᑦ ᐊᖏᑭᐸᑕᐅᓯᒪᖃᑦᑕᓪᓕᐅᕐᓂᑦ ᖃᓄᐃᓐᓇᐅᓪᓚᕆᓂ-ᑕᐅᓯᒪᓴᓗᓂᑦ ᐅᖃᐅᓯᖃᑦᑐᕐᓴᐅᓴᓗᓂᑦ ᓇᓗᒪᖏᓐᓂᐅᔨᓂᑦ ᐃᓄᐊᖃᖅᑕᐅᓴᖅᓗᓂᑦ ᑲᑎᒪᔨᑦᑐᑦ ᐊᑕᐅᓯᓕᒧ ᐅᖃᐅᓯᖃᓇᐊᖏᑐᓗᓂᑦ ᑲᑎᒪ-ᖃᑦᑕᓗᓂᑦ ᐊᑕᐅᓯᓕᒧ ᐅᖃᐅᓯᖃᓇᐊᖏᑐᓗᓂᑦ ᑲᑎᒪ-ᓂᓚᐅᔪᑕᒥᓂᑦ ᐅᖃᐅᓯᓂᓚᐅᔪᑕᒥᓂᑦ ᐃᓯᒪᒋᔭᖏᑦᓴ ᖃᐅᔨᔭᖏᑦᓴ ᐅᖃᐅᓯᓂᖃᐅᑕᐅᓴᖅᑐᑦ.

ᖃᓄᐃᓐᓇᐅᑎᓪᓗᒋᑦ ᐅᖃᓪᓚᕆᐅᖅᑐᑦ, ᐱᓕᓚᖅᐅᔪᑦ ᐊᔪᕐᓯᓪ-ᑐᓚᖅᓯᐊᓐᓂᑦ ᐃᓕᐅᔪᑦ ᐊᐅᓕᕐᓂᖅᑐᓪᓗᓂᑦ ᑲᑎᒪᔨᓂ ᐃᓕᐅᓂᖃᓪᓚᐅᔪᑦᑐᖅ ᐅᖃᐅᓯᐅᔪᑦ ᑲᔪᓯᐅᑎᑎᑐᓪᓗᒋᑦ ᐃᑲᔪᕐᕕᖏᓐᓇᐅᔪᑦ ᑲᑎᒪᔨᓂ ᑎᑎᕋᓪ-ᕐᓕᐊᑐᓗᓂᑦ ᐅᓂᖏᖃᑎᐅᔪᑦ .

ᑐᑦᓯᐊᐅᔪᒪᔪᑦ ᐊᑐᐃᓐᓇᐅᑎᑕᐅᓕᐅᕐᓂᑦ ᑲᔪᓯᐊᐊᑎᑕᓪ-ᑎᔨᔪᑕᐅᔪᑦ ᐅᔪᓇᓐᓂᑦ ᐅᖃᐅᓯᐅᔪᑦᒧᑦ, ᓄᐊᒪᓐ ᔦᒃ-ᓕᐃᔦ ᐊᖏᔪᔪᖏᖅ ᐃᖏᕐᓂᑦ ᑲᑎᒪᔨᐅᑦᓂᓐ ᑐᐊ ᓄᐊ-ᒪᓐᓂᑦ, ᑲᑦ ᐊᓇᓗᐊᖏᑦ, ᑲᑎᒪᔨᐅᖃᑦᑕᐅᔪᖅ ᐊᑐᕐᓇᓐ ᑲᑎᒪᔨᔪᐊᐊᓗᐅᔪᓂᑦ ᓄᓇᕗᒻᒥᐅᔪᑦ ᑲᑎᒪᔨᐅᔪᐊᓘᓐᓃᑦ ᐃᓐᓇᕐᓂᖅᑐᓪᓗᒋᑦ ᑲᑎᒪᔨᐅᔪᑦ ᐃᓐᓇᕐᓂᖅᑐᓪᓗᒋᑦ ᐃᓕᓴ

III. ᐊᓐᓇᓗᑎᑕᖅᓯᒪᓕᒃ ᐱᒋᐊᓐᓂᑦ

"ᐅᑭᐅᖓᔪᓂᒃ ᖃᖓᑦᓱᒪᔪᓂᒃ 40-ᓂ ᐊᖏᔪᓕᒫᓇᑎᒃ ᑕᑯᖃᑦᑕᓱᒪᒍᔭᑦ ᐊᓱᐊᓐᖓᑎᑐᒃ ᐅᑭᐅᖃᑦᑕᑐᒃ ᖃᓄᐃᓕᓴᐅᑎᒃ ᐊᓐᖓᐊᐅᓐᖓᓂᑐᒃ ᐅᑭᐅᖃᑦᑕᑐᐅᑦ ᐃᓐᖓᒍᐅᓱᒪᔪᓐᓇᑎᒃ ᑕᑯᐊᓂᒃᓱᒪᒍᖃᑦ. ᑕᒪᓐᓇ ᐊᓱᐊᖓᑦᔪᓕᓐᓂᑎᑦᑐᓐᓇᔭᑐ, ᐱᓐᓂᑯᓱᓕᕆᔨᖃᑦᑕᒫᓂᖅ ᐃᓐᓂᑯᓱᓕᕆᔨᖃᑦᑕᒫᓂᖅ ᐊᖏᔪᓕᒫᓇᑎᒃ ᐅᑭᐅᖃᑦᑕᑐᐅᑦ ᐃᓐᓂᑯᓱᓕᕆᔨᖃᑦᑕᒫᓂᖅ ᐊᓱᐊᖓᑦᔪᓕᓐᓂᑎᑦᑐᓐᓇᔭᑐ

ᓗᐃ ᐱᓕᒃᓴᓂ ᑲᖏᖅᓯᓂᖏᑦ ᐊᓪᓚ ᓴ ᑭᑎᑭᐊᖅ ᐃᖅᑲᓇᑦᑎᓕᒃᑐᑦ.

ᔪᑦᓂᐊᓚᓂᓪᓕᓂᓗ. ᑕᒪᓐᓇ ᐊᖏᔪᖅᓇᖅᑐᒍᑦ ᐃᓕᓂᑦᑎᓕᒃᑐᑦ.

3. <u>ᑭᑐᑐᐃᓐᓇᐃᑦ ᐃᓱᒪᓗᓗᐊᖅᓂᖏᑦ</u>

ᓂᓚᑭᒪᖅᑑᓱᑦ ᑐᖅᖁᐃᑦᔾᔨᖅᑑᓗᓂᒃ ᐊᔪᖅᑕᑭᑎᓪᓗᑎᑦ, ᐱᓕᓚᐊᔾᔨᓐᓇᖅᓯᓴᖅᓂᓪᓗᑎᑦᓗ ᐃᓕᓐᓂᐊᕐᓯᒪᖅᑎᐊᖅᓂᖓᓂᒃ, ᖃᐅᔨᒪᖅᓂᐊᖅᑎᒃᓗ ᐱᓕᓚᐊᖅᓴᓂ ᓄᓇᓕᓐᓂ ᐊᓱᓇᑕᑭᓕᓚᖅᓂᐊᕐᓂᒪᑦ ᑭᑭᑕᑭᑐᓂᓗ ᐃᓕᓐᓂᐊᕐᓯᒪᖅᑎᐊᖅᓂᖓᓂᒃ ᐊᓂᒍᑎᓪᓗᑎᑦ ᑭᑐᑐᐃᓐᓇᐃᑦ. ᑕᒪᓐᓇ ᐊᓱᓇᑕᑭᓕᓚᖅᓂᐊᕐᓂᒪᑦ ᐃᓕᓐᓂᐊᕐᓯᒪᖅᑎᐊᖅᓂᖓᓂᒃ ᐊᓂᒍᑎᓪᓗᑎᑦ ᑭᑐᑐᐃᓐᓇᐃᑦ ᑕᑯᓗᒃᑐᑦ ᐃᓕᓐᓂᐊᕐᓯᒪᖅᑎᐊᖅᓂᖓᓂᒃ ᐊᓂᒍᑎᓪᓗᑎᑦ ᑭᑐᑐᐃᓐᓇᐃ

2. ᐊᖏᓴᖅᑲᓇᑐᖅ ᓇᓗᓀᑐᑦ

ᐊᒥᓱᓕᓚᐅᔪᑦ ᒪᓕᓂᑐᑦ ᐊᖏᓴᖅᑲᓇᑐᖅ ᓇᓗᐅᑦ ᓄᑦᖁᖅᓯᓗ ᐱᓕᕐᓂᐅᖅ ᓇᓗᑦᓗᑎᑦ ᐊᓱᐊᓐᓇᑦᑎᑦᓴᓕᒃᑐᑦ ᐊᓱᐊᓐᓇᑦᑐᑦᑕᓚᑦᖏᑦ. ᐊᓱᐊᓐᓇᑦᑐᑦᑕᐅᔪᑦ ᐃᓕᓐᓂᐊᕐᓂᖅ ᐃᓕᓴᐅᖅᑲᓇᑦᑐᖅ ᐃᓕᓚᐊᓂᖅᑎᑦᓯᓂᖅ ᓄᑦᖁᖅᓯᓗ ᐃᓕᓴᐅᖅᑲᓇᑦᑐᖅ ᐃᓕᓐᓂᐊᕐᓂᖅ ᐊᖏᓴᖅᑲᓇᑦᑐᖅ ᓄᑦᖁᖅᓯᓗ ᑐᓂᓯᓂᖅ ᐃᓕᓐᓂᐊᕐᓂᖅ ᐊᖏᓴᖅᑲᓇᑦᑐᖅ ᓄᑦᖁᖅᓯᓗ

ᖃᓄ ᑕᐃᓐᓇ, (ᓴᐅᒥᓂ) ᑲᓇᑕᓂᖅᓯᒪᓂᖅ ᐊᓪᓚ ᒪᑦ ᐃᓕᓴᐊᕐᓂᖅ ᐃᓚᓗᓂᖅ.

ᓂᐊᓕᓄᑦ. ᑕᒪᓐᓇᐊ ᐅᑦᓗᒥ ᐃᓂᖅᓯᓇᓂᑕᑎᑦ ᐅᑦᓗᒥᑐᐃᓐᓇᖅ ᐊᑐᑎᑕᐅᓂᖏᓐᓂ ᐃᑲᔪᑎᖃᖅᑎᖏᑦ-ᑎᐊᖅᑐᑎᓄᑦ, ᐃᑲᔪᑎᐃᓇᖏᓐᓂᒪᓕᒃᓗ ᐃᓂᖅᓯᓇᓂᑕᐅᔪᓂᓄᑦ ᐊᓪᓚ ᓴᖅᑭᑎᑦᑎᓐᓄᑦᑎᓪᓗᒍ ᐃᓂᖅᓯᓇᓂᑕᐅᔪᓂᓄᑦ. ᑕᒪᓐᓇ ᐅᐸᐅᑦᑎᑐᑎᑦ "ᐊᓯᐅᔨᓂᖏᑦ" ᐃᓐᓂᖏᑎᓄᑦ ᐊᓯᐅᔨᓂᖅᓂᓄᑦ ᐊᑐᕐᓂᐅᓯᐃᖅᓴᖅ ᒪᓄᑎᑐᓂᑦ ᒪᑦᓇ ᐃᓐᓂᐊᓕᑦ.

3. ᐊᑐᐃᓐᓇᐅᖏᓂᖅᓂᖏᑦ ᐃᑲᔪᑎᖃᕐᓇᖏᑦᑐᑐᑦ ᐃᓕᓴᐊᑦᑕᐅᔪᓕᓇᕆᔨᑐᓄᑦ ᐃᓂᖅᓯᓂᒃ

ᐅᑭᐅᑦᑎᑐᑎᑦ ᐊᒥᓱᓂᓂ ᓴᓇᓂᓂ ᐃᓂᖅᓯᓂᖅᓴᐅᓂᑦ ᐊᓱᐊᕐᓯᑎᓐᓄᓪᓗᒥᑦ ᑕᒪᓐᓇᐊ ᑭᔅᓯᑎᑦᑎᐊᖅᑐᑎᑦ ᑕᐅᑐᑦᑕᐅᓇᖅᑐᑦᑎᑦ ᐊᔪᖏᑦᑎᐊᖅᑐᑎᑦ ᐅᓂᖅᓯᓇᓂᑕᐅᔪᓂᓄᑦ ᐃᓕᓴᐊᑦᑕᐅᔪᓕᓇᕆᔨᑐᓄᑦ ᐃᓂᖅᓯᓂᒃ ᐃᓕᓴᐊᑦᑕᐅᔪᓕᓇᕆᔨᑐᓄᑦ ᐃᓂᖅᓯᓂᒃ ᐱᖓᓱᓂᖅᓯᒪᓂᖅ ᐃᓂᖅᓯᓇᓂᑕᐅᔪᓂᓄᑦ ᐃᓂᖅᓯᓂᒃ ᐃᓕᓴᐊᑦᑕᐅᔪᓕᓇᕆᔨᑐ

IV. ᑐᑭᓯᓂᖅ ᐊᑦᑕᓇᖅᑐᑦ

"ᐊᒥᓱᓕᓚᐅᕕᓪᓕ ᐃᓄᐃᑦᑐᓂᖅᓱᒪᓕᕕᓪᓕ ᐅᖃᖅᑎᓪᓗᐊᓂᖅ ᓇᓗᓇᐃᔨᖅᑐᓂᖅᓱᓂᓗᔪ ᓱᓇᒥᑭᐊᖅ ᓇᓗᓪᓗᑎᒃ ᑕᒪᑲᓱᐊ ᖃᓄᖅ-ᑲᖏᑦ ᐃᓕᓴᐃᖏᑦ ᑐᓴᕐᓇᓕᐅᕐᖏᓪᓕᒐᒃ ᑐᑭᓯᓂᐊᖅᑐᓂᓗᑎᒃᓗ ᐅᐊᖅᑭᓱᐃᑐᓄᑦ ᐅᐊᓪᓚᖅᑎᓄᑦ ᖃᐅᔨᓴᖅᓯᐊᕐᓇᐅᕐᖏᓪᓕᒐᒃ ᖃᓄᐃᓕᓄᑦᓯᐊᓚᐊᑲᓇᖏᑦᓄᑦ ᑭᐅᔭᓗᒃ ᐱᓕᕆᓚᐅᖅᓯᒪᔪᓄᑦ."

ᑭᓴᓕᕐᒥ ᐃᓕᓄᑦ ᐱᖃᓐᓇᒥᒃ ᐃᓄᐃᑦᑐᓂᖅᓯᒪᔪᓄᑦ ᖃᐅᔨᓴᖅᓯᐊᕐᓇᐅᕐᖏᓪᓕᒐᒃ ᓄᓇᕗᒻᒥᒃ ᐊᓂᒍᖅᓯᒪᔪᓄᑦ.

ᑭᑐᐃᓐᓇᖅᑐᑦ ᐊᒥᓱᓕᓚᐅᕕᓪᓗᓂᒃ ᓴᖅᓱᖅᑭᔪᖅᓯᒪᔪᓄᑦ ᐊᓯᔪᓐᓇᖅᓄᑦ ᖃᐅᔨᓴᖅᓯᐊᕐᓇᐅᕐᖏᓪᓕᒐᒃ ᖃᐅᔨᓴᖅᓯᐊᕐᓇᐅᕐᖏᓪᓕᒐᒃ. ᐊᒥᓱᓕᓚᐅᕕᓪᓗᓂᒃ ᑲᒪᒋᔭᐅᓂᖅᓯᒪᔪᓄᑦ ᐱᖓᓱᓂᒃ ᐊᓯᔪᓐᓇᖅᓄᑦ ᐃᓕᓴᐃᖏᓄᑦ ᐃᓄᐃᑦᑐᓂᖅᓯᒪᔪᓄᑦ. ᐃᓕᓴᐃᖏᓄᑦ ᐃᓄᐃᑦᑐᓂᖅᓯᒪᔪ

7. ᐱᖃᓐᓇᕆᒥᓂᑦ ᐊᓯᐅᓵᔪᑦ ᐊᐃᑦᑐᓪᓗᒍᑦ

ᐱᖃᓐᓇᕆᒥᓂᑦ ᐊᓯᐅᓵᓂᖅ, ᐃᓄᐃᓐᓂᑎᓂᒃᑯᓪᓗᒍᑦ ᐃᓕᓴᕐᕕᒃ ᐱᖃᓐᓇᕆᔨᑦ, ᓄᓕᐊᕐᓗᒍᑦ ᐊᐃᑦᑐᑦ ᐃᓗᐱᓕᕆᐅᔪᓐᓇᖅᑐᑦ ᐊᑎᓂᒃᑯᑎᒃᓴᓕᖅᑐᓂᑦ ᑭᑐᐸᑦᑐᐃᓐᓇᐊᖃᖅᓴᓂᑦ ᑭᑐᑦᑕᐃᓐᓇᖃᖅᑐᓂᑦ ᑭᒃᓯᓂ ᐋᓪᓚᒋᔭᑦᑐᒥᓪ ᐊᑐᓵᑎᑦᑕᐃᓐᓇᐊᖃᖅᓴᓂᑦ ᑭᑐᑦᑕᐃᓐᓇᖃᖅᑐᓂᑦ.

8. ᐱᒋᓐᓇᓵᓂᓄᐃᓐᑦ ᐃᓕᒥᓂᑦ ᐃᓄᐊᕐᓵᓂᑦ

ᐃᓄᐃᓐᓂᑎᓂᒃᑯᓵᓕᒃᑐᑦ ᑭᑐᐃᓐᓇᐃᓐᑦ ᑕᐃᒪᓐᓇᐃᓐᓇᖅ ᐃᓵᒪᑎᓕᐅᔪᓐᓇᖅᑐᐃᓐᓇᖅᓴᓂᑦ ᐱᑎᐊᖅᑐᓵᓕᒃᑐᑦ. ᑕᒪᓐᓇ ᐊᖅᑭᑦᑕᐅᔾᔨᓂᓵᒪᕕᖅᓂᖅ ᐱᒋᓐᓇᑦᑕᐅᓇᓵᖅᑐᖅ ᑭᓲᑎᓂᖅᓄᓐᓂᐊᓄᑦ ᐃᓵᒪᑎᓕᐅᑎᐊᖅᑐᖅ ᐱᒋᓐᓇᐃᓐᓇᐊᖃᖅᓴᓂᖅ ᐃᓵᒪᑎᓕᐅᑎᐊᖅᑐᓕᖅᑐᖅ.

ᐅ. ᐃᓄᐃᑦᑐᑦᑕᖃᖅᓯᒪᓕᒃ ᓴᐃᒪᓐᓇᓕᕆᓂᖅ

"ᐃᓄᐃᑦᑐᑦᑕᖃᖅᓯᒪᓕᒃ ᐱᒋᖅᓯᓕᒥᑦ ᑭᑐᐃᓐᓇᓕᑦ ᐃᓕᒥᓄᑦ ᐱᓕᕆᑕᐅᓕᕆᔨᒃᑲᖅ, ᑭᓕᐊᓂ ᐱᖃᓐᓇᕐᓂᖓᑦ, ᐃᓚᖓᑦ ᓄᓇᕗᓂᒃ ᐃᓕᓴᕐᓂᐊᓕᕆᓂᖅᑕᑦ."

ᒥᐊᓚᒃ ᑐᙵᓚᖅ

ᐃᓄᐃᑦᑐᑦᑕᖃᖅᑎᑦ ᓇᓚᕐᓇᑦᑐᓂ ᐊᓕᓴᕆᑕᐅᓕᓚᓕᓕᕆᔨᖅᑲᐃᓐᓇᖅᑐᑦ ᐃᓚᒥᓄᑦ ᐱᖃᓐᓇᓕᐅᕐᓇᓄᑦᑐᓂ. ᓄᓇᕗᓂ ᒥᑭᔪᓂ, ᑕᒪᒃᑯ ᓄᓇᒥᐅᔪᓐᓇᖅ ᐃᓕᐱᒋᔭᖏᓐᓇᖅᑐᑦ ᐊᓕᐅᔪᓂᒥᑦ. ᐃᓄᐃᑦᑐᑦᑕᖃᖅᓯᒪᓕᒃ ᐱᒋᖅᓯᒥᑦ, ᐃᓕᐱᒋᐅᔪᓐᓇᕐᓇᓄᑦᑐᓂ ᐱᑦᑎᐊᖏᓚᐅᔪᓐᓇᖅᑐᑦ ᐅᓇᑦᑐᓚᐅᔪᓐᓇᖅᑐᑦ ᐱᑦᓴᕆᑕᐅᓕᕆᔨᖅᑲᐃᓐᓇᖅᑐᑦ ᐊᐃᑦᑕᐅᓕᕆᔨᖅᑲᐃᓐᓇᖅᑐᑦ ᐊᒻᒪ ᐅᓇᐃᖏᓂᖅ ᑲᓇᑕᑎᓂᖅ. ᑲᑎᒪᔨᓂ ᐃᓕᓴᕐᓂ ᐊᐃᓚᒋᔭᐅᔪᓐᓇᖅᑐᑦ ᑕᒪᓐᓇ ᓄᓇᕗᑦᑐᓂᒃᓴᓂ ᐊᐃᑦᑕᐅᓕᕆᔨᖅᑲᐃᓐᓇᖅᑐᑦ ᐊᐃᑦᑕᐅᓕᕆᔨᖅᑲᐃᓐᓇᖅᑐᑦ ᐃᓄᐃᑦᑐᑦᑕᖃᖅᓯᒪᓕᒃᑐᓂ ᐊᐃᑦᑕᐅᓕᕆᔨᖅᑲᐃᓐᓇᖅᑐᑦ

3. ᐱᓕᕆᓂᒃ ᐃᓄᐊᓐᓂᑦ ᑭᐅᓕᐅᔪᓐᓇᑦ

ᑲᑎᒪᔨᓂ ᐃᓕᐅᔨᑦ ᐃᓗᒪᓕᐅᔪᓐᓇᑦ ᑭᐅᔪᕆᑕᐅᒪᔨᓚᓗᓂᑦᑐᓗᒍ ᒪᓐᓇ, ᑭᑐᑐᐃᓐᓇᐃᑦ ᐃᓗᒪᒋᑐᓗᑦ ᐅᖃᐅᓗᓂᖅᑕᕆᑦᑐᒪᒪᓕᖅᓴᖅᑎᑦ ᓄᕆᕋᓴᓐᓂ ᐃᓕᓴᕐᓂᖅᑎᑦ ᐃᓗᒪᒋᑐᓗᑦ ᓄᓇᓕᓐᓂ, ᐱᓕᓴᐃᖅᑲᓐᓂᓕᖅ ᐅᓪᓗᓈᓂᓕᖅ ᐅᖃᐅᓗᖅᑲᓐᓂᓕᖅ ᑕᒪᑐᒋᖅ ᐊᐃᐱᓐᓇᑎᑐᑐᒍ ᑕᒪᓐᓇ ᐊᑐᑕᑕᐅᓕᖅᐱᓐᓇᓕᓗᓂᕐᓂᖅ. ᑲᑎᒪᔨᓂ ᐃᓕᐅᔨᑦ ᐃᓗᒪᓕᐅᔨᑦᑐ ᑐᑭᓯᐅᒪᖅᓯᓐᓇᓗᓂᕐᓂᖅ ᓗᓇᓂ ᐱᔨᔪᑎᖅᓯᓐᓂ ᐃᓄᐊᓐᓂᑦᑐᑦᑐᓗᒍ ᐃᓄᐊᓐᓂᑦᑐᑦᑐᓗᒍ ᐃᓄᐊᓐᓂᑦᑐᑦᑐᓗᒍ ᓄᓇᓕᓐᓂ ᑕᒪᑐᒧᖅ ᑭᐅᓯᑎᖅᓯᓐᓂᑦᑐᓗᒍ ᐊᐅᓚᓐᓂᑦᑐᓗᒍ ᐃᓄᐊᓐᓂᑦᑐᑦᑐᓗᒍ ᐃᓄᐊᓐᓂᑦᑐᑦᑐᓗᒍ ᐊᐅᓚᓐᓂᑦᑐᓗᒍ ᐃᓄᐊᓐᓂᑦᑐ

VI. ᐱᓕᕆᔨᒋᐊᓕᒃ ᐃᓐᓇᐅᓂ ᐱᒋᔭᐅᓂᖅ ᐊᑐᐃᓐᓇᑦ ᐃᓄᐃᑦ ᐃᓚᖓᔪᓂᒃ ᐊᑐᓂᑎᑦᑎᓂᖅ ᐅᖃᓕᓐᓇᐅ

"ᐅᖃᓪᓚᕆᔨᒋᐊᓂᖅᓄᑦ ᐱᓕᐊᑐᑎᓂᓴᓐᓂᒃ ᓴᖅᑭᑦᑎᓯᒪᔪᓪᓚᑦᑐᐅᔪᑦ. ᐱᓕᕆᔨᒋᐊᓂᖅᓄᑦ ᐊᓕᓴᐃᓚᓂᑎᑦᑎᓯᒪᔪᓪᓚᑦᑐᐅᔪᑦ."

ᒥᐊᓘᓐᓂᒃ ᑐᙵᓕᖅ

ᑲᑎᒪᔨᓂ ᐃᓕᑐᔨᑦ ᐅᖃᓪᓚᑦᑐᐃᓐᓇᑦ ᐃᑲᔪᑎᖃᖅᑎᑐᐊᓘᑐᑦ ᓴᖅᑭᑦᑎᓂᐊᓘᑦᑕᑕ, ᐃᓕᓴᕐᓂᔨᓚᐅᑐᓂᐊᓘᑦᑐᑦ ᐱᓕᕆᔨᑦᑕᐅᓂᐊᓘᑦᑐᑦᓗ ᓄᓇᓕᓐᓂ ᓴᖅᑭᑦᑐᖃᓚᐊᖃᖅᑎᓂᖅ. ᐅᖃᓪᓚᑦᑐᐃᓐᓇᓗ ᐃᓄᐃᑦᑎᓂᖅᑕᑦᓂᖅ ᐃᓕᓐᓂᖅ ᐱᒋᔭᐅᓂᖅ ᖃᐅᔨᓴᕆᔨᒋᐊᓂᖅᑎᑦᑎᓂᖅᓄᑦ, ᑕᒪᐃᓐᓇᓗ ᐃᑲᐱᕆᔨᒋᐊᓂᖅᑎᑦᑎᓂᖅᓄᑦ, ᓄᓇᕗᓂᑦ ᓱᓇᒪᔨᓄᓇᓗ ᐃᑲᐱᕆᔨᒋᐊᓂᖅᑎᑦᑎᓂᖅᑕᕐᓂᑦ. ᑕᒪᑦᑕ ᐃᑲᔪᑎᖃᖅᑎᑐᐊᓘᑦᑐᑦ ᓴᖅᑭᑎᑎᓯᓚᕐᓂᐊᓘᑕ ᑭᐅᔭᕐᓂᖅᓄᑦ ᐱᔨᔪᑎᖃᖅᑎᑐᐊᓘᑦᑕᕐᓂᑦ.

ᐃᑲᔪᑎᖃᖅᑎᑐᐊᓕᓴᐃᓂᐊᓘᑕ ᐃᓄᐃᑦᑎᓂᑦᑎᓂᐊᓘᑦᑕᑕ ᐃᑲᔪᑎᖃᖅᑎᑐᐃᓐᓇᑦᑕᕐᓂᐊᓘᑦᑐᑦ ᐅᑯᓇᓐᓂᖅ:

- ᐃᓕᓴᐃᓐᓇᐅᓂ
- ᓄᓇᕗᓂ
- ᓱᓇᒪᔨᓄᓇᓂ

ᑲᑎᒪᔨᓂ ᐃᓕᓐᓂᐊᓘᑐᑦ ᐊᔪᕐᓇᑕᐅᓇᓕᓴᐃᓂᐊᓘᑦᑐᑦ ᐱᓕᕆᔨᐊᓘᑦᑕᑕ ᔪᑕᒪᐅᔪᑦᑎᓂᐊᓘᑦᑐᑦ ᐊᓂᖅᑭᒪᔨᖅᑎᑐᐊᓘᑦᑕᑕ ᑭ

(3) ᐃᓐᓇᑐᖓᐃᓕ ᐃᓕᑕᐅᔪᓂᒃᑯᓂᖅᓯᓐᓂᒃ ᐊᖏᕈᓱᓕᓂᒃ ᖃᐅᔨᓴᓕᖅᓯᓐᓂᒃ ᐃᓕᓐᓂᑯᓂᖅᑎᓂᔪᓕᑕᑯᓂᖅᓯᒪᓂ, ᐅᖃᐅᓯᔪᓄᑦ ᖃᐅᔨᓴᓕᖅᑕᔪᓂᒃ ᐊᐃᑦᑐᓕᕐᑕᑯᓂᖅᓯᒪᓂ ᐃᓕᓐᓂᑯᓂᖅᑎᓂᔪᓕᑕᑯᓂᖅᓯᒪᓂ. ᐃᓕᓐᓂᑯᓂᖅᑎᓂᔪᓕᑕᑯᓂᖅᓯᒪᓂ.

(4) ᐃᓕᓐᓂᑯᓂᖅᑎᓂᓕᒫᑦ ᐃᖃᓗᐃᓂᔪᐃᑦ ᓴᖏᑎᓕᕐᕆᔨᑯᓂᖅᓯᒪᑦ ᐅᓂᒃᑳᖅᑎᓂᒃᓴᓂᒃ ᓄᓇᕗᒻᒥ ᐃᓕᓐᓂᑯᓂᖅᑎᓂᔪᓕᑕᑯᓂᖅᓯᒪᓂ ᐃᖃᓗᐃᓂᔪᐃᑦᐊᕐᓗᒍ:

- ᐃᓄᐃᑦᓄᑦ ᖃᐅᔨᓴᓕᖅᕆᔨᑦ
- ᐊᖑᓇᖏᑐᒃᓯᒪᓕᒫᑦ ᓄᑕᖏᓄᑦ
- ᐱᓕᕆᔨᑐᑎᓂᒪᓕᒫᑦ
- ᓄᓇᕗᓂᒃ ᐱᔪᓐᓇᖅᑕᐊᑎᓂᒪᓕᒫᑦ
- ᑭᑐᐃᐃᓐᓇᐃᑦ ᐃᖃᓗᐃᑦᑕᑯᓂᖅᓯᓐᓄᑦ ᐅᖃᐅᔨᓴᕆᔨᐃᓐᓇᖅᓯᒪᑦ ᐊᐱᕆᔭᐃᑦ
- ᐊᐱᕐᓂᓗ ᐃᖃᓗᐃᑦᑕᑯᓂᖅᕆᔨᑦ ᐊᑐᐃᓐᓇᑯᑎᓂᑕᑯᓂᖅᓯᒪᓂ

(5) ᐊᖏᕈᓱᓕᓂᒃ ᐃᓕᑕᓕᓂᓗᓂᒃ ᓄᓇᓕᓵᕆᑕᑯᓂᖅᓯᒪᓂ ᓄᓇᓕᓐᓂ, ᓄᓇᓕᑦ ᐃᓱᒪᓕᓂᑎᓂᔨᖅᑎᓂᑦ ᐅᖃᐅᓱᓐᓂᑯᓂᖅᑐᓂᒃᓴᑦ.

(6) ᐊᖏᕈᓱᓕᓂᒃ ᐃᖃᓗᐃᑦᑐᐃᓕᓂᓗᓂᒃ ᓄᑕᓂᒃ ᐱᓇᒋᔭᓱᓕᓂᒃ ᐱᓕᕆᔨᖏᑐᖅᓱᓕᓂᒃ ᑕᑯᓴᓄᑎᓂᑎᓂᖅᓯᒪᓂᒃ ᐃᓕᓐᓂᑯᓂᖅᑎᓂᔪᓕᑕᑯᓂᖅᓯᒪᓂ.

(7) ᓄᓇᕗᓂᒃ ᐅᖃᖅᑎᑕᐅᑎᓂᒃᓴᑦ ᐊᑐᐃᑕᐅᔪᓴᓂᑦ ᓄᓇᓕᑦ ᓇᓗᒪᓕᕐᓂᓵᕆᔨᖅᓯᒪᓂᒃ ᐅᖃᐅᔨᓴᖅᑎᓂᖅᓯᒪᓂᒃ ᐊᖏᕈᓱᓕᓂᒃᓴᓇᓕᖅᑐᓂᒃᓴᓂᒃ ᐅᖃᐅᔨᓴᕆᔨᑦ ᐊᖏᕈᓱᓕᓂᒃᓴᓇᓕᖅᑐᓂᒃᓴᓂᒃ ᐊᐱᕆᔭᐃᑦ ᐊᑐᐃᓐᓇᑯᑎᓂᑕᑯᓂᖅᓯᒪᓂ ᐃᓕᓐᓂᑯᓂᖅᑎᓂᔪᓕᑕᑯᓂᖅᓯᒪᓂ ᐊᐱᕆᔭᐃᑦ ᐊᑐᐃᓐᓇᑯᑎᓂᑕᑯᓂᖅᓯᒪᓂ ᐃᓕᓐᓂᑯᓂᖅᑎᓂᔪᓕᑕᑯᓂᖅᓯᒪᓂ.

(8) ᐊᖏᕈᓱᓕᓂᒃ ᓄᓇᕗᓂᓗᓂᒃ ᐃᓕᓐᓂᑯᓂᖅᑎᓂᔪᓕᑕᑯᓂᖅᓯᒪᓂᒃ ᐊᖏᕈᓱᓕᓂᒃᓴᓇᓕᖅᑐᓂᒃᓴᓂᒃ ᐃᓕᓐᓂᑯᓂᖅᑎᓂᔪᓕᑕᑯᓂᖅᓯᒪᓂ ᐊᐱᕆᔭᐃᑦ ᐊᑐᐃᓐᓇᑯᑎᓂᑕᑯᓂᖅᓯᒪᓂ ᐃᓕᓐᓂᑯᓂᖅᑎᓂᔪᓕᑕᑯᓂᖅᓯᒪᓂ ᐊᐱᕆᔭᐃᑦ ᐊᑐᐃᓐᓇᑯᑎᓂᑕᑯᓂᖅᓯᒪᓂ ᐃᓕᓐᓂᑯᓂᖅᑎᓂᔪᓕᑕᑯᓂᖅᓯᒪᓂ.

3. <u>ᓴᖅᓪᓚᓄᑦ ᐱᓕᕆᔨᖏᑐᖅᓱᓕᓂᒃ</u>

ᓄᓇᓕᔪᓂ ᐃᓕᓐᓂᑯᓂᖅᑎᓂᔪᓕᑕᑯᓂᖅᓯᒪᓂ ᐃᓕᓐᓂᑯᓂᖅᑎᓂᔪᓕᑕᑯᓂᖅᓯᒪᓂ ᓴᖅᓪᓚᓄᑦ ᓴᖏᑎᓕᕐᕆᔨᑯᓂᖅᓯᒪᑦ ᐃᓕᓐᓂᑯᓂᖅᑎᓂᔪᓕᑕᑯᓂᖅᓯᒪᓂ

(2) ᐱᓇᐅᖅ ᐃᑲᔪᑎᖏᐃᑦ ᐃᓕᓴᐅᕐᓂᑎᑦᑎᓯᕐᓯᐅᓇᓕᖅᑐᑦ ᐊᑐᐃᓐᓇᐅᑉᐳᖅ ᐅᖃᓕᕐᓂᖅ ᐊᑐᑦᑕᐅᓇᖅᑐᑦ ᓄᓇᕗᑦ ᑕᐃᒪᓐᓇ ᐊᑐᐃᓐᓇᐅᕐᓯᐅᑦᑕ ᐱᓕᕆᓂᖅ ᐅᓂᐊᖅᑐᑦᑎᓐᓂᒃ ᐃᓕᐅᓂᖅᑐᖅᑎᓪᓗᑎᑦ ᐊᒻᒪ ᓄᓇᕗᑦ ᐊᑐᐃᓐᓇᐅᕐᓯᐅᓇᓕᖅᑐᑦᑎᓐᓂᒃ ᐊᑐᓇᐊᖅᑐᑦᑎᓐᓂᒃ ᓴᓇᔨᓂᖅᑐᑦᑎᓐᓂᒃ ᐱᓕᕆᓂᖅ ᐊᓯᐊᓂᕐᓯᓚᐅᑎᑦᑎᓐᓂᒃ ᐱᓕᕆᓂᖅ ᐊᑐᐃᓐᓇᐅᕐᓯᐅᓇᓕᖅᑐᑦᑎᓐᓂᒃ ᐱᓕᕆᓂᖅ ᐊᑐᐃᓐᓇᐅᕐᓯᐅᓇᓕᖅᑐᑦᑎᓐᓂᒃ ᐱᓕᕆᓂᖅ ᐊᑐᐃᓐᓇᐅᕐᓯᐅᓇᓕᖅᑐᑦᑎᓐᓂᒃ ᐱᓕᕆᓂᖅ

(3) ᓄᓇᕗᓂᒃ ᐊᐅᓚᑦᑎᐊᑦᓂᖅᐳᓂᒃ ᑲᓚᒪᓂᑦ ᐱᓕᕆᓂᖅ. ᑲᑎᒪᔨᓂ ᐃᓚᐅᔨᑦ ᐃᓗᒪᓚᐅᑦᑐᑦ ᓴᖅᑭᑦᑐᖅᓱᖅᓯᐅᑦᓴᓗᑎᒃ ᐃᑲᔪᑎᖏᐳᐅᓂᐊᑦᑐᓂᒃ ᑲᓚᒪᓂᑦ ᓄᓇᕗᓂᒃ ᐱᓕᕆᓂᖅ ᐅᓇᓱᐊᓂᐅᓂᐊᑦᑕᖅᓂᒃ ᓄᓇᕗᓂᒃ ᓈᒻᒪᖅᑐᑦᑐᓄᑦ ᑭᐅᓵᔨᑕᐅᓂᐊᑦᑐᓂᒃ ᓴᖅᑭᑦᑎᓂᐊᓕᕆᓂᐊᑦᑎᓐᓂᒃ ᐊᑐᐃᓐᓇᐅᕐᓯᐅᑦᑕᐅᓂᒃ ᐃᓗᒪᓚᐅᑦᑐᖅᓱᖅᓯᐅᑦᓴᓗᑎᒃ ᐅᑯᓂᖓ ᐃᓚᐅᑎᑦᑎᓐᓇᖅᑐᑦᑎᓐᓂᒃ ᐊᑐᐃᓐᓇᐅᕐᓯᐅᑦᑕᐅᓇᓕᖅᑐᑦᑎᓐᓂᒃ:

- ᐳᑭᑦᑕᓪᓕ
- ᐊᓂᓂᐊᑐᓚᐅᖅᓯᒪᑦ
- ᐊᔨᓴᐊᑐᓚᐅᖅᓯᒪᑦ
- ᐃᓕᓂᓂᐊᑐᓚᐅᖅᓯᒪᑦ
- ᐱᓕᕆᓂᐊᑐᓚᐅᖅᓯᒪᑦ

(4) ᐅᓴᒃᓕᓚᐅᓇᕐᓂᑦ ᐊᓴᑭᐅᒪᓴᐅᑦᑎᓐᓂᐊᓂᓴᒃᓕᓇᐊᓴᒃᓴᓯᓕᖅᑐᑦᓂᒃ ᑲᓚᒪᓂᑦ ᐱᓕᕆᓂᖅ ᐃᓕᓴᐅᕐᓂᑎᑦᑎᓯᕐᓯᐅᓇᓕᖅᑐᑦᑎᓐᓂᒃ, ᐃᓚᐅᑎᑦᑎᓐᓇᖅᑐᑦᑎᓐᓂᒃ, ᐊᓯᔾᔨᓪᓗ ᐃᓚᐅᑎᑎᐅᓂᐊᑦᑕᖅᓂᒃ ᑭᑦᓯᐊᓂᒃ ᐱᑐᑐᐃᓐᓇᐃᑦ ᐃᓕᓴᐅᕐᓂᑎᑦᑎᓯᕐᓯᐅᓇᓕᖅᑐᑦᑎᓐᓂᒃ

VII. ᐃᓱᓕᖅᓯᕐᓂᖅ

ᐅᖃᐅᓱᐅᔪᖅ ᑲᑎᒪᔨᕐᑕᐅᔪᖅ ᐊᐅᓱᐅᓂᓇᒪᓕᖅᑲᓇᐃᖏᓐᓂᒍ ᖃᐅᓕᓇᔭᑎᓐᓂᒍᓗ ᐅᖃᐅᓱᓕᖅᑕᐃᓂᓇᐊᖏᓐᓄᑦ ᓇᓐᒥᓂᖅ ᐱᔪᖅᓂᓱᒥᑦ ᐃᓄᓇᐃᓂᖅ ᐃᑦᐱᒥᓴᐅᔾᔨᓂᖏᓐᓄᓗ ᓄᓇᓕᔾᔨᓂ ᑭᑐᐃᐅᓂᓇᐃᓂᓄᑦ ᓄᓇᖅᑐᐅᓂᓕᒍ, ᑲᑎᒪᔨᑦ ᐃᑲᓴᕐᑕᐅᓂᖏᓐᓄᑦ ᐅᖃᐅᓱᖅᖃᖅᑐᑦ ᑲᑎᒪᓂᓕᐅᑦᔨᑦ. ᐊᒥᓱᔨᑦ ᓄᓇᓕᔾᔨᓂ ᑲᑎᒪᓴᑐᖅᑕᐅᔨᑦ ᐃᓱᓕᓕᐅᑦᔨᑦ ᐅᑭᐅᑦᑐᖅᑕᐅᔨᑦ ᐃᓱᖅᖃᓕᓱᓱᐅᔪᖅ ᖃᐃᑦᑕᐅᓂᖏᐅᑎᖅᑐᑦᓗᒍ ᑕᒪᓐᓇ ᑭᑭᓱᖅᖃᓕᓱᓱᐅᔪᖅ ᖃᐃᑦᑕᐅᓂᖏᐅᑦᔨᑦ ᓄᓇᓕᔾᔨᓂ ᓴᓐᖓᓂᖅᑐᖅᑕᐅᓂᖏᓐᓄᑦ ᐃᑲᓴᕐᑕᐅᓂᖏᓐᓄᑦ ᑲᑎᒪᓂᖅᑐᑦ ᐃᓱᓕᓕᐅᑦᔨᑦ. ᑲᑎᒪᖏᑕᐅᓕᐅᑦᑐᑦ ᐃᓱᓕᓕᐅᑦᔨᑦ ᑕᒪᓐᓇ ᐱᓕᓇᐃᓐᓇᓴᓐᓂᖏᓐᓄᑦᑕ

3. ᐊᖏᕐᕕᒋᔭᐅᔪᓐᓇᖅᑐᑦ ᐃᒃᓱᕈᓯᐅᓐᓇᖅᑐᑦ

ᓱᓕᔾᔪᓕ ᓇᓗᓇᖅᑎᑕᐊᖅᖃᓄᖅ ᑲᑎᒪᔨᓂ ᐃᓕᐅᔪᑦ ᐃᓱᒪᒋᑦᑎᖅᖢᑦ ᐃᒃᓱᔾᔪᑎᐅᓇᔭᕆᐊᖃᖅᑐᓂ ᐃᓱᒪᒋᑦᑎᖅᖢᑦ ᐃᓱᒪᓕᒫᑦ ᓄᓇᓕᑦ ᐃᒃᓱᔨᓂᕋᐊᔪᓐᓇᕐᓗᒍᑦ. ᓄᓇᐅᑦ ᐃᓕᓴᐃᓱᖓ ᐱᔨᔪᑎᒋᔭᐅᖏᑕᐅᖏᑦᑕᑎᑦᓯᒍᔪᔪᑦ, ᐊᒪᒪ ᓄᓇᓕᑦ ᐃᒃᓱᔾᔪᐊᕈᑎᓂᒃ ᐊᑐᐃᓐᓇᐅᑎᓂᖏᑦᑕᑎᑦᓯᒍᑦ ᐃᒃᓱᔨᑕᐅᔨᓐᓇᑦᑐᓂᒃ, ᑕᒪᓐᓇᖅᑐᑦ ᐱᒋᐊᕐᕕᖏᓐᓇᖅᑐᑦ ᐃᒃᓱᔨᓂᕋᐊᔪᓐᓇᕐᓗᒍᑦ ᐃᒃᓱᔾᔪᑎᐅᓇᔭᕆᐊᖃᖅᑐᓂ.

ᑲᑎᒪᔨᓂ ᐃᓕᐅᔪᑦ ᐃᓱᒪᓕᐅᑦᑐᑦ ᐃᓕᓴᐃᓱᖓ ᐃᒃᓱᔾᔪᑎᐅᓇᔭᕆᐊᖃᖅᑐᑦ ᖃᐅᔨᔭᐅᓇᓱᓂᐅᕐᕕᑦᑕ ᓄᓇᓕᑦ ᐱᒋᐊᕐᕕᖏᓐᓇᖅᑐᑦ ᐊᑐᐃᓐᓇᐅᑎᓂᖏᑦᑕᑎᑦᓯᒍᑦ ᐃᒃᓱᔾᔪᑎᐅᓇᔭᕆᐊᖃᖅᑐᓂ, ᑕᒪᓐᓇᖅᑐᑦ ᐱᒋᐊᕐᕕᖏᓐᓇᖅᑐᑦ ᐃᒃᓱᔾᔪᑎᐅᓇᔭᕆᐊᖃᖅᑐᓂ ᐱᔨᔪᑎᒋᔭᐅᖏᑕᐅᖏᑦᑕᑎᑦᓯᒍ

ᐃᓱᒪᓕᕆᔨᐃᐳᑦᑕᐃᓕᖅᑐᑦ

ᓄᓇᒋᑎᓪᓗᒍ ᐃᓕᓴᐅᑉᑐᐃᓐᓇᐃᐅᔾᔪᑎᑦ ᐊᑦᓯᓴᐅᑉᓗᓂᒃᑎᕐᓗᒍᑦ. ᐊᑕᐃᓱᕐᓂᒪᑦ ᐊᖏᖅᑭᑕᐃᓕᓴᐅᔾᔪᑎᑦ:

ᐊᒡᑕᕐᓂᐅᓐᓄᑦ
ᐊᐃᓇᕐᓂᐅᓐᓄᑦ
ᐊᐃᓇᕐᓂᐊᕐᓂᐅᓐᓄᑦ
ᐊᒡᑕᕐᓂᐊᕐᓂᐅᓐᓄᑦ,
ᓄᑲᕐᓂᐅᓐᓄᑦ, ᐅᓪᓛᓗᓐᓂᑦ
ᐊᖓᔪᕐᓂᐅᓐᓄᑦ,
ᓇᑲᕐᓂᐅᓐᓄᑦ, ᐊᓂᕐᓂᐅᓐᓄᑦᓗ.

ᐃᓕᓴᐅᓐᔪᑦ ᐊᑕᐅᓱᐅᔭᕐᑐᐅᓯᑦ; ᐊᓱᔭᑦ ᓱᓂ ᑕᐃᓕᐅᔾ-ᔭᕐᕌᖓ ᐃᓕᓴᐅᓱᓂᐊᖅᐳᑦ ᐊᒥᓱᓯᑦ. ᐃᓱᒪᒋᔭᖏᖑᖏᑕᓂᐊᐸ-ᖏᖅᐳᔪᑦ ᐃᓕᓴᐅᓐᓂᕐᓂᐅᓐᓄᑦ. ᐃᓄᓱᕐᒥᐅᓐ ᐃᓱᒪᒋᐊᖏᖑᖅᐳᔪᑦ, ᐃᓄᓱᕐᓂᐅᓐᓄᑦ ᐃᓱᒪᒋᐊᖏᖑᖅᐳᔪᑦ, ᖏᓄᐃᓚᒋᔭᖅᑕ ᐃᓄᓱᕐᓂᑦ, ᐃᓄᓱᕐᓂᑦ ᐊᐅᓪᓚᑕᓪᓕᕐᑕᑦ ᐊᓯᔾᔨᓂᐅᖏᖑᔾᔨᑕᐅᑦ ᖏᓄᐃᓪᓂᐊᓕᐊᖓᔪᓂᓄᑦ ᓱᑐᓂᕐᓂᐅᓐᓄᑦ.

ᓴᖅᑭᑎᑕᐅᓪᓚᐅᕐᐳᔪᑦ ᔨᑎᒧᑦ ᓴᖅᑭᔨᖅᓂᒪᓕᑦ. ᐊᑦᓯᖅᑕᐅᑕᓂᑎᐊᓪᓚᐅᕐᐳᔪᑦ; ᖏᓄᐃᓪᓂᖏᖑᖅᑎᐊᕐᓗᒍᑦ. ᓱᓇᑐᐃᓪᓂᐃᐃ ᐱᐅᔪᓐᓇᓚᐅᕐᐳᔪᑦ ᐊᑕᐅᓱᐅᔭᕐᑐᐅᓯᑦ ᐃᓚᐸᓴᓂᑎᓴᓪᓂᐃᓕᖅᑎᓪᓗᒍᑦ. ᐃᓱᒪᓕᑦ ᓴᓚᒋᓂᑎᐊᓪᓚᐅᕐᐳᔪᑦ. ᐃᓱᒪᒋᐊᖏᖑᖅᐳᔪᑦ; ᑲᓇᐃᐊᓱᒪᓕᕐᓂᐊᓕᐊᓪᓚᐅᕐᐳᔪᑦ ᑭᓱᐊᓂ ᑕᒪᓐᓇ ᐊᓂᔪᓴᓕᓕᐅᕐᓂᖅ. ᓱᓴᓐᓂᖅᑕᐅᓂᓴᓕᖅᓗᒍ. ᐊᓂᔪᓴᓕᓕᐅᕐᓂᖅ. ᑕᑯᓱᒪᓕᕐᔪᑦ ᐃᓕᓴᐅᓐᓄᑦ ᑎᑎᕋᑕᐅᑎᓪᓗᒍ ᑎᑎᖅᑎᔪᑦ ᐅᖅᓯᒪᓂᐅᖅᑕᐅᓕᕐᔪᑦ ᐃᓕᓴᐅᓐᓂᕐᑐᑦ. ᐱᖅᓯᓇᖅᑐᓂᐅᖅᑕᐅᓕᕐᔪᑦ ᐅᖅᓯᓇᖅᑐᓂᐅᖅᑕᐅᓕᕐᔪᑦ ᑕᒪᓐᓇ ᐃᓕᓴᐅᓐᓂᕐᓂᐅᓐᓄᑦ ᓱᓕᓱᐊᕐᓂᖅ.

1. ᐃᓄᓱᕐᓂᐅᓐᓄᑦ ᓇᓗᓂᓐᓄᑦ ᐱᓇᓱᓕᐊᖏᖑᖅᑐᓓᒍᑦ ᐃᓄᓇᕆᔨᓂᓐᓄᑦ ᐊᑐᕐᓇᐊᖏᖑᖅᑐᓓᕐᑐᑦ. ᐊᑦᓯᖅᑕᐅᓕᕐᓂᒃᑎᓪᓗᒍ ᑭᓱᐊᓂᒃᑎᓪᓗᒍ ᐃᓕᓴᐅᓐᓂᕐᓂᐅᓐᓄᑦ ᐃᓕᓴᐅᓐᓂᕐᓂᐅᓐᓄᑦ ᑕᒪᓐᓇ ᐃᓕᓴᐅᓐᓂᕐᓂᐅᓐᓄᑦ ᐊᑦᓯᖅᑕᐅᓕᕐᓂᒃᑎᓪᓗᒍ ᓱᓕᓱᐊᕐᓂᐊᖏᖑᖅᑐᓓᕐᑐᑦ.

2. ᐃᓄᓱᕐᓂᐅᓐᓄᑦ ᐃᓱᓕᖅᑎᒥ ᐃᓱᓐᓇ ᑎᑭᓪᓕᔅᓴᓐᓇᓪᓕ ᐃᓱᓚᓪᓕᔅᓴᓐᓇᓪᓕ ᐃᓚᒋᔭᐅᓂᖅ. ᑕᒪᓐᓇ ᐊᓪᓚᒃᑐᓗᒍ ᑐᔅᓯᐃᓱᓚᓪᓕᔅᓴᓐᓇᓪᓕᐊᖏᖑᖅᑐᓓᕐᑐᑦ. ᑕᒪᐃᓐᓄᑦ ᑭᔅᑐᓓᕐᑐᑦ ᐃᓄᓱᕐᓂᑦ ᐃᓱᓚᓪᓕᔅᓴᓐᓇᓪᓕ ᐃᓄᓱᕐᓂᑦ ᐃᓱᓐᓇ ᑎᑭᓪᓕᔅᓴᓐᓇᓪᓕ ᐃᓱᓚᓪᓕᔅᓴᓐᓇᓪᓕ ᐃᓄᓱᕐᓂᑦ ᐃᓱᓚᓪᓕᔅᓴᓐᓇᓪᓕ

10. ᐃᓕᒥᔨᐅᔪᑦ ᐃᓕᐃᔅᑐᑦ ᐅᖅᔪᐊᖅᓂᒥᖅ ᓴᐃᒪᓐ-
ᖅᑎᑐᒃ ᐊᑐᓱᕐᕕᑦ ᐃᓐᔪᖏᓂᖅᑲᓕᖅᑎᓯᓄᑐ ᐃᓕ-
ᖅᓂᖅ ᑕᒪᖅᐊᓗ ᑕᐯᓯᓂᓚᐅᖅᑎᑦ ᐊᓯᐅᔨᔪᑦ-
ᐃᓕᐃᔅᑐᑦ. ᑕᒪᓐᓇ ᑕᐃᒪᓐᓇᐃᑎᓯᓄᑐ ᐃᓐᓇᓯᓱ-
ᔅᑦ ᐃᓯᐊᓐᓂ ᑎᑭᑎᓐᓇᓯᓯᐊᖅᑲᓴᑦ.

11. ᐃᓭᓐᓂ ᕿᐱᐊᓯᖅᑐᑦ ᐃᓯᓕᓂᐊᖏᓪᓕ ᓇᓗᓇ-
ᓴᕐᔪᓴᖅᑦ. ᐅᓐᓀᓗᓂᓂᑦ ᓂᖅᐅᒪᓂᖅᑎᒃ ᐊᑐᑭᓐ
ᓇᖅᑦ ᑭᓇᑐᐃᓐᓇᖅᑎᒃ ᐱᓂᔪᐃᔾᒪᔾᓐᓇᖅᑦ
ᓯᓇᑐᐃᓐᓇᖅᑎᓴᓐᓂᑦ ᐱᖅᔨᑎᖅᑲᓂᔪᐃᔾᓐᓇᖅᑦ.
ᒡᓕᔨᐊ ᐊᖏᖅᑭᑕᐅᓪᓕᑦ ᓴᖏᖅᑕᐅᓪᓕᑦᑕᓗ ᑕᐃᑲᓐᓂ-
ᐅᖅᓴᒪᑕ ᑐᑭᓯᓴᐅᕕᖅᑲᖅ. ᑭᐱᓗᒥᐊᖅᑲᖅᑦ ᑐᑐᑦ
ᑭᑐᐃᐃᓐᓇᓐᓄᑦ ᓴᓱᓗᓂᖅᑎᒃ ᐊᑐᑎᓗᓂ ᐃᓕᓯᑦ-
ᑎᓐᓂᖅ ᓯᓯᑎᑎᓂᐊᓯᑐᓗᓂᑦ ᑭᐱᓗᒥᐊᖅᑲᖅᑦ.
ᐊᖏᖅᑲᑕᒃᓴᓪᓕᑦ ᓇᓪᓕᖅᑎᓪᓕᑦ ᐃᓐᓇᓯᓱᔅᑦ.

12. ᑎᑎᕀᑦᓴᓂᖅ ᑭᑐᐃᓐᓇᐃᑦ ᐊᓯᐊᓐᕕᐃᔾᓐᓇᖅᑦ
ᐅᖅᑲᐅᓯᓚᖅᖅ ᐋᖅᑭᐅᒪᔭᓐᓂᖅᑦᑕ. ᑎᑎᕀᖅᓐᓂ-
ᔨᓐᓇᖅᑎᑦ ᐊᓯᔭᓐᓂᖅ ᑎᑎᕀᖅᓐᓂᖅᑭᔨᒪᒍᑦ.
ᐱᓕᓚᖅᑎᐅᑦᑎᐊᓚᐊᖅᖅᑐᒍ ᐃᓐᓇᓯᑦᖅ ᐊᑐᔨᒪ-
ᓪᓕ ᐃᖅᔨᖅᑎᐅᑦᑎᐊᖅᖅᑐᑦ. ᐃᖅᔨᑦᑕᐅᔨᒪᔨᑐᖓ
ᐃᓕᓴᓐ. ᐃᓯᒪᑦᑐᖅᑭᓴᑦ ᒡᓐᓇᓐᖓᑦ ᐃᓕᓯᖅᐅ-
ᔨᓐᓇᓯᓯᑦᑐᓂᖅ ᑎᑎᕀᓐᓂᐊᖅᑦᑎᓂ. ᑭᑐᐃᓐᓇᐃᑦ
ᑕᐊᑎᓐᓇᓯᐊᖅᖅᑲᖅᑦ ᓇᓕᓕᓐᓂᑦ ᑐᓂᔨᓐᓇᕐᓂᔪ
ᑐᓂᔨᑎᓴᒥᑦ ᓴᓐᑭᓴᕐᕕᐊᖅᖅᑲᖅᑦ ᐊᒻᒪ ᑭᑎᑦ-
ᑭᔨᓐᓇᓚᖅᖅᑐᑦ ᐃᓐᓇᓯᑦᑐᒃ ᐱᐅᔨᓂᒃ ᑕᐅᑐ-
ᔪᓐᓇᓚᖅᖅᑐᑦ ᐊᓯᔭᓂᖅᑎᒃ ᐱᐅᔨᓂᓗ ᐅᐅᐅᔨᓂᒃ.

ᑭᔪᓕᑦᔨᑎᒃ ᑕᐯᓴᐅᑎᓂᓚᐃᔨᔪᒪᓕᕐᓂᒃ ᔭᓓᑎᒃ ᐅᑲᐱᓚᖅ-
ᖅᒪᓂᒪ. ᐃᓴᒪᖅᑲ ᑕᐃᒪᓐᓇᐃᖅᑐᑐᓴᓴᐅᔨᓚᐊᖅᖅ ᐃ-
ᒪᓐᓕᓗ ᐃᓯᒪᓕᕐᓂᒃ:

ᐃᓄᓯᖅ ᐃᒪᓐᓇᐃᑦᑐᕐᓂᖅ

ᐃᓄᓯᑦ ᐃᓯᒪᒋᔭᐅᓗ ᐱᓴᒪᓚᐅᓇᓯᒋᔪᔪᒍ ᐱᓴᒪᓚᐅᑎᓯ-
ᔨᐅᓗ ᐃᒪᓐᓇ ᐃᓯᒪᒋᔨᓐᓇᑦᑕᐃᑦ:

ᐃᓄᓯᑦᑎᓐᓂᖅ ᐱᓴᒪᓚᐅᑎᑦᑎᔭᑦᑕ ᕿᐃᐊᓯᔭᓂᐊᖅᑐᔭᑦ.
ᐃᓯᐊᓄᑦ ᐱᓴᒪᓚᐅᑎᓐᓇᓕᐅᑦᓂᕐᓂᑦ ᐃᓄᓯᕐᔭᑦ. ᐃᓯᐊᓄᑦ
ᓴᔾᓂᐊᕐᓂᓐᓇᖅᑦᑎᔪᒍ ᐃᓯᐊ ᑎᑭᑦᑦ ᐃᓯᓂᑦᑦ ᒡᓕ-
ᖅᒪᒥᖅ ᑦᑲᔪᑕᐅᓂᐊᖅᔾᖅ ᐃᓄᓯᕐᐅᖅᓐᓇᐊᖅᑐᑐᔭᑦ
ᐊᑐᖃᑕᐅᓗᓂᓂ.

ᐃᓄᓯᑦᓂᖅ ᓯᓇᐅᑎᑦᑎᖅᓯᒪᐊᑦ ᐃᒪᖅᓇ ᐃᓯᒪᓕᕐᓇᖅᑎᑎᑦ
ᓇᖅᑕᓂᖅ ᐃᓄᓯᑦᓂᖅᑦ:

ᐃᓄᓯᑦ ᐱᒃᖅᓯᒪᑕᖅ ᐱᔪᓂᓗ ᐃᓄᓯᕐᓂᕐᓯᒪᐊᑦ ᖃᐅᒪᓕᑕᖅ
ᑕᓯᓚᐅᔾᔨᒪᖅᑐᐃᓐᓇᐊᖅᖅᓂᐊᖅᑦᑎᓂᑦ. ᑲᑦᐱᐊᓇᓐᓂᖅᑦ
ᒡᓕᖅᓂᖅᑦ, ᒡᓕᖅᓄᓕᒫᖅᑦ ᐊᑐᑦᑕᐅᓕᕐᓇᖅᑎᖅᑦ. ᑕᒪᓐᓇ
ᐅᓗᓇᐊᑕᓗᔪᒍ ᐱᒃᐅᑕᐊᖅᖅᑲᖅᑦ ᐊᒻᒪ ᒡᓕᖅᓄᓕᒫᖅᑦ ᐊᑐᑦ-
ᑕᐅᑕᐊᖅᖅᑲᓕᖅᑦ. ᑕᒪᓐᓇ ᐊᐅᓚᕐᑕᐅᐊᖅᖅᑲᖅᑦ.

ᐃᓕᓐᓇᓂᐅᔨᓕᑦ, ᐃᓕᒥᔨᐅᔨᓕᑦ, ᐃᓄᖅᑎᑎᒥᔨᐅᑦᑦᑕ
ᐱᐅᔭᖅ. ᐃᓄᓯᕐᓇᓂᐊᖅᑐᔭᑦ ᑕᒪᓐᓇᓗ ᐱᐅᔭᖅ.
ᓴᔾᓂᐊᕐᓂᐊᓐᓇᔭᔪᑦ ᐅᓭᓪᑎᓂᓂᖅᑦ.

ᓗᐃ ᐱᓕᒃᓴᓴ
ᑭᓴ ᐅᓗᔨᓂ
ᕼᐊᐃᑎ ᐊᓕᕆᓕᒃ

ᑲᑎᒪᔨᑐᖃᕐᓂᐊᓕᕆᔨᑐᑦ ᐊᑐᓕᑦ

ᖃᐅᔨᒋᓐᓂᑦ ᐊᕐᕌᒍᑐᔭᒪᓕᕆᓂᒃᓵᓄᑦ

ᑲᐃᓕᑦ ᐋᕿᑦ, ᐃᓚᓗᓂᒃᑎᑦ
ᑭᖑᓂᐅᐃᓕᖅᑐᖅ
ᖃᐅᔨᒋᓐᓂᒃ ᐋᓐᓂᐊᑐᑐᓂᓕᕆᔨᒪᔨᑦ ᑲᑎᒪᔨᐅᑉᐳᓄᑦ

ᒪᑉ ᐃᓕᓴᐅᕐᓂᖅ, ᐃᓚᓗᓂᒃᑎᑦ
ᑭᖑᓂᐅᐃᓕᖅᑐᖅ
ᖃᐅᔨᒋᓐᓂᒃ ᐊᕐᕌᒍᑐᔭᒪᓕᐅᕈᑦ ᑲᑎᒪᔨᓄᑦ

ᓴᓂᓄ ᑎᒧᑎ, ᐃᓐᓇᐃᓐᑦ
ᑭᖑᓂᐅᐃᓕᖅᑐᖅ
ᖃᐅᔨᒋᓐᓂᒃ ᐱᓗᐊᖏᓂ ᐃᑲᓚᐊᕐᓇᖏᑐᓄᑦ

ᑎᓇᑎ ᐊᖏᐊᕐᓇᖅ, ᐃᓐᓇᐃᓐᑦ
ᒪᓕᒐᓂᑦ ᑭᖑᓂᑎᑎᕆᔨᖅᓯᓂᑦ ᓄᓇᓕᓚᓂᓴᓄᑦ

ᑭᓴᓕᕐᓂᒃ ᐊᕐᕌᒍᑐᔭᒪᓕᐅᑉᐳᓂᑦ

ᐅᓕ ᐃᑎᓐᓄᐊᕐᓇᖅ, ᑲᙵᓕᓂᓐᓄᖅ
ᑭᖑᓂᐅᐃᓕᖅᑐᖅ
ᐃᓄᒃᓴᒪᓚᓕᓂᓴᐅᑉᐳᓄᑦ

ᓕᐊᑯᓂᐊ ᐅᓴᐅᓐ, ᑲᙵᓕᓂᓐᓄᖅ
ᑭᖑᓂᐅᐃᓕᖅᑐᖅ
ᑭᓴᓕᕐᓂᒃ ᐊᕐᕌᒍᑐᔭᒪᓕᐅᑉᐳᓄᑦ ᐋᓐᓂᐊᑐᑐᓂᓕᕆᔨᒪᔨᑦ
ᑐᓴᐊᖏᕐᓚᓐᓂᓗ ᐃᓴᓇᓴᐊᓄᓐᑦ ᓄᓇᓕᓚᓂᑦ

ᐊᕐᕌᒍᑐᐃᓐᓇᖅ ᓕᐊᕌ ᐅᓴᓴᓐᓄᑦ, ᖃᑦᒪᓂᑐᐊᖏᑦ
ᑭᖑᓂᐅᐃᓕᖅᑐᖅ
ᐊᕐᕌᒍᑐᐃᓐᓇᖅᓂᒃ ᐅᑭᐅᓯᓇᐊᓄᑦ
ᑲᓇᑕᒥ ᑐᓴᐊᖏᕐᓚᓐᓂᓗ

ᐅᑦᑐ ᖃᓚᑕᓐᓂ, ᑲᙵᓕᓂᓐᓄᖅ
ᑭᖑᓂᐅᐃᓕᖅᑐᖅ
ᓱᓕᓯᐊᑎᓐᓄ ᑐᓴᐊᖏᕐᓚᓐᓂᓗ

ᓄᐃ ᑕᐅᑐᓂᒃ, ᑲᙵᓕᓂᓐᓄᖅ
ᑭᖑᓂᐅᐃᓕᖅᑐᖅ
ᐊᕐᕌᒍᑐᐃᓐᓇᖅᓂᒃ

ᓄᐃ ᐱᓚᑲᓯᓂ, ᑲᙵᓕᓂᓐᓄᖅ
ᑭᖑᓂᐅᐃᓕᖅᑐᖅ
ᑭᓴᓕᕐᓂᒃ ᐃᓚᐅᖃᑎᒌᖅᑐᓂᒃ ᑲᑎᒪᔨᐅᑉᐳᓄᑦ

ᓴᓇᓂᓐᓄᖅ, ᐃᓐᓇᐃᓐᑦ
ᑭᖑᓂᐅᐃᓕᖅᑐᖅ
ᑭᓴᓕᕐᓂᒃ ᑲᑎᒪᔨᐅᑉᐳᓄᑦ

ᐱᑕ ᐃᓐᓇᓂᓐᓄᖅ
ᒪᓕᓚᓕᐅᔪᓐᓇᐅᑉᐳᓂᓄᑦ

ᓴᑎ ᑐᐃᓂ, ᑲᙵᓕᓂᓐᓄᖅ
ᑭᖑᓂᐅᐃᓕᖅᑐᖅ
ᓄᓇᓕᓚᓂᓴᓄᑦ ᐋᓐᓂᐊᑐᑐᓂᓕᕆᔨᒪᔨᑦ ᓴᓇᓕᓂᑦ

ᐃᐱᐅᓂ ᐋᓕᓭᓚᓐᓄᖅ, ᐊᕐᕌᒍᑦ
ᑭᖑᓂᐅᐃᓕᖅᑐᖅ
ᓴᓐᓂᐊᖏᔪᓂᑦ ᐃᑎᓴᓐᓄᖅᓯᓂᑦ ᓴᓇᓕᓂᑦ

ᐳᑭᑕᓚᓐᓄᖅ, ᑲᙵᓕᓂᓐᓄᖅ ᑯᓚᑦ ᐸᑦᐃᒪᑦ
ᑭᖑᓂᐅᐃᓕᖅᑐᖅ
ᐳᑭᑕᓚᓐᓂᒃ

ᑭᐊᕐᓄᓐ ᓴᓐᐃᐃᐊ
ᑭᖑᓂᐅᐃᓕᖅᑐᖅ
ᑲᑕᐅᑦᑲᒥᑦ ᑲᑐᑦᓴᑎᑎᑦᓯᓂᒃ
ᑲᙵᓕᓂᓐᓄᖅ, ᓄᓇᓕᓚᓂᑦ, X0C 0G0

ᖃᑎᖅᑕᐅᑦ ᐊᕐᕌᒍᑐᔭᒪᓂᖅᓯᑦ

ᓱᑦ ᐅᑐᑭᐊᓂᒃ, ᐃᓐᓇᐃᓐᑦᑐᓂᑎᑦᓯᓂᑦ
ᑭᖑᓂᐅᐃᓕᖅᑐᖅ
ᖃᑎᖅᑕᐅᑦ ᐃᓄᐃᑦ ᑲᑐᑦᓴᑎᑎᑦᓯᓂᒃᓵᓄᑦ

ᐊᐅᑦᑐ ᐊᐅᑦᑲᖅᓴᑦ, ᐃᓐᓇᐃᓐᑦᑐᓂᑎᑦᓯᓂᑦ
ᑭᖑᓂᐅᐃᓕᖅᑐᖅ
ᖃᑎᖅᑕᐅᑦ ᐊᕐᕌᒍᑐᔭᒪᓕᓂᖅᓄᑦ ᑲᑎᒪᔨᐅᑉᐳᓄᑦ

ᒧᑐ ᑐᓴᐅᒪᓂᖅ, ᐃᓐᓇᐃᓐᑦᑐᓂᑎᑦᓯᓂᑦ
ᑭᖑᓂᐅᐃᓕᖅᑐᖅ
ᖃᑎᖅᑕᐅᑦ ᐊᕐᕌᒍᑐᔭᒪᓕᓂᓐᓄᑦ ᑲᑎᒪᔨᐅᑉᐳᓄᑦ

ᓄᓇᖅ ᑎᓴᒪᓂᖅ, ᕿᓂᓐᓂᑐᑦ
ᑭᖑᓂᐅᐃᓕᖅᑐᖅ
ᖃᑎᖅᑕᐅᑦ ᐃᓕᓴᕐᓂᒃ ᐊᕐᕌᒍᑐᔭᒪᓕᐅᑉᐳᓄᑦ

ᐃᓄᒃᑎᑦ ᐊᑲᐅᑎᕆᓚᓐᓇ

ᐋᒥ ᐸᐃᓕᓴᐃᑦ, ᐊᐅᓚᑲᑎᑦ
ᑭᖑᓂᑐᐃᓐᓇᖅ
ᐃᓄᒃᑎᑲᓚᐃᑦ ᐱᔨᑦᓯᓚᑲᓐᓂᑎᔨᖅᓂᖅ

ᓄᐊᒪᓐ ᖃᐅᓚᐃᖅ, ᑭᓐᑦ ᓄᐊᒪᓐ
ᑭᖑᓂᑐᐃᓐᓇᖅ
ᑭᓐᑦ ᓄᐊᒪᓐ ᐃᓗᐳᓚᑦ ᑲᑎᒪᔨᖅᓂᖅ

ᒍᓴ ᓕᑦᑕ, ᑭᓐᑦ ᑭᕋᐃᓚᓐ
ᑭᖑᓂᑐᐃᓐᓇᖅ
ᓱᕼᐃᑕ ᐊᓚᐅᑎᕆᓚᓐᓇᕐᓂᐊᕐᓂ ᑲᑎᒪᔨᓂᖅ

ᓴᐃᓚᓐ ᑐᓂᑐ, ᐃᓄᓄᓕᑦ
ᑭᖑᓂᑐᐃᓐᓇᖅ
ᒪᒃᖽᐊᖅ ᑎᐅᑕ ᐃᓗᐳᓚᑦ ᑲᑎᒪᔨᖅᓂᖅ

ᑲᒋᓕᖅ ᐃᓄᒃᑎᑲᓚᐃᑦ ᐃᓄᓄᓕᑦ
ᑭᖑᓂᑐᐃᓐᓇᖅ
ᐃᓄᓄᓕᐅᔪᓂᖅ ᑲᑎᒪᔨᖅᓂᖅ

ᓄᐊᑦ ᓱᓚᓂ ᐊᑲᐅᑎᕆᓚᓐᓇ

ᑲᒋᓕ ᑲᓐᖏᓚᑦ
ᑭᖑᓂᑐᐃᓐᓇᖅ
ᑲᓇᑕᒥ ᐃᓕᓴᕐᑐᖅᓂᖅ ᐃᓕᓴᕐᑎᓯᓂᑐᑦ ᑲᑎᒪᔨᑲᑎᒪ-
ᓯᔨᖅᓂᖅ

ᔨᐊᓂ ᔪᕆᓚᓂᖅ, ᑲᓗᓇᐃᖏᑦ
ᑭᖑᓂᑐᐃᓐᓇᖅ
ᐊᓐᓚᑎᔨᑦ ᑲᑎᒪᔨᖅᓂᖅᓂ ᓄᓇᓕᑎᖏᑦ

ᑕᓂ ᐸᓐ, ᑲᓗᓇᐃᖏᑦ
ᑭᖑᓂᑐᐃᓐᓇᖅ
ᐅᖃᐃᓐᒋᓂᖅ, ᑲᓗᓇᐃᖏᑦ

ᑕᓂ ᐸᓚᔪᓐᒋᒃ, ᑲᓗᓇᐃᖏᑦ
ᑭᖑᓂᑐᐃᓐᓇᖅ
ᓄᓇᓕᑎᖏᑦ ᐊᑲᐅᑎᕆᓚᓐᓇᖅ

ᓴᐃᑦ ᓱᓚᓂ ᐊᑲᐅᑎᕆᓚᓐᓇ

ᑲᒋᓕ ᑲᓐᖏᓚᑦ
ᑭᖑᓂᑐᐃᓐᓇᖅ
ᑲᓇᑕᒥ ᐃᓱᒪᑐᖏᓂᖅ ᐃᓱᒪᖏᓐᓂᑐᑦ ᑲᑎᒪᔨᑲᑎᒪ-
ᓯᔨᖅᓂᖅ

ᔨᐊᓂ ᔪᕆᓚᓂᖅ, ᑲᓗᓇᐃᖏᑦ
ᑭᖑᓂᑐᐃᓐᓇᖅ
ᐊᓐᓚᑎᔨᑦ ᑲᑎᒪᔨᖅᓂᖅᓂ ᓄᓇᓕᑎᖏᑦ

ᐅᓐᓄᑦ ᔪᕆᓚᓂᖅ, ᑲᓗᓇᐃᖏᑦ
ᑭᖑᓂᑐᐃᓐᓇᖅ
ᓄᓇᓕᑎᖏᑦ ᐊᑲᐅᑎᕆᓚᓐᓇᖅ

ᓴᐃᑦ ᓱᓚᓂ ᐊᑲᐅᑎᕆᓚᓐᓇᖅᓂ

ᑲᑎ ᓱᑎᓂ, ᑲᓗᓇᐃᖏᑦ
ᑭᖑᓂᑐᐃᓐᓇᖅ
ᐃᓄᒃᑎᑲᓚᐃᑦ ᑲᑎᒪᔨᑲᑎᒪᔨᖅᓂᖅ

ᓴᐅᒪᓐ ᖃᓚᓂᖅ, ᑲᓗᓇᐃᖏᑦ
ᑭᖑᓂᑐᐃᓐᓇᖅ
ᐃᓄᒃᑎᑲᓚᐃᑦ ᑲᑎᒪᔨᑲᑎᒪᔨᖅᓂᖅ

ᐅᕙᓪᓕᐊᓂ ᑲᓗᓇᐃᖏᑦ, ᑲᓗᓇᐃᖏᑦ
ᑭᖑᓂᑐᐃᓐᓇᖅ
ᐃᓄᒃᑎᑲᓚᐃᑦ ᑲᑎᒪᔨᑲᑎᒪᔨᖅᓂᖅ

ᐅᓐᓄᑦ ᖃᓚᓂᖅ, ᑲᓗᓇᐃᖏᑦ
ᑭᖑᓂᑐᐃᓐᓇᖅ
ᓄᓇᓕᑎᖏᑦ ᐊᑲᐅᑎᕆᓚᓐᓇᖅ

ᓴᐃᑦ ᓱᓚᓂ ᐊᑲᐅᑎᕆᓚᓐᓇᖅᓂᒃ

ᑲᑎ ᓱᑎᓂ, ᑲᓗᓇᐃᖏᑦ
ᑭᖑᓂᑐᐃᓐᓇᖅ
ᐃᓄᒃᑎᑲᓚᐃᑦ ᑲᑎᒪᔨᑲᑎᒪᔨᖅᓂᖅ

ᓴᐅᒪᓐ ᖃᓚᓂᖅ, ᑲᓗᓇᐃᖏᑦ
ᑭᖑᓂᑐᐃᓐᓇᖅ
ᐃᓄᒃᑎᑲᓚᐃᑦ ᑲᑎᒪᔨᑲᑎᒪᔨᖅᓂᖅ

ᓴᐅᒪᓐ ᖃᓚᓂᖅ, ᑲᓗᓇᐃᖏᑦ
ᑭᖑᓂᑐᐃᓐᓇᖅ
ᐃᓄᒃᑎᑲᓚᐃᑦ ᑲᑎᒪᔨᑲᑎᒪᔨᖅᓂᖅ

ᓴᐅᒪᓐ ᖃᓚᓂᖅ, ᑲᓗᓇᐃᖏᑦ
ᑭᖑᓂᑐᐃᓐᓇᖅ
ᐃᓄᒃᑎᑲᓚᐃᑦ ᑲᑎᒪᔨᑲᑎᒪᔨᖅᓂᖅ

ᓴᐅᒪᓐ ᖃᓚᓂᖅ, ᑲᓗᓇᐃᖏᑦ
ᑭᖑᓂᑐᐃᓐᓇᖅ
ᐃᓄᒃᑎᑲᓚᐃᑦ ᑲᑎᒪᔨᑲᑎᒪᔨᖅᓂᖅ

ᓴᐃᑦ ᓱᓚᓂ ᐊᑲᐅᑎᕆᓚᓐᓇᖅᓂᓂ

ᑲᑎ ᓱᑎᓂ, ᑲᓗᓇᐃᖏᑦ
ᑭᖑᓂᑐᐃᓐᓇᖅ
ᐃᓄᒃᑎᑲᓚᐃᑦ ᑲᑎᒪᔨᑲᑎᒪᔨᖅᓂᖅ

ᓴᐅᒪᓐ ᖃᓚᓂᖅ, ᑲᓗᓇᐃᖏᑦ
ᑭᖑᓂᑐᐃᓐᓇᖅ
ᐃᓄᒃᑎᑲᓚᐃᑦ ᑲᑎᒪᔨᑲᑎᒪᔨᖅᓂᖅ

ᓴᐅᒪᓐ ᖃᓚᓂᖅ, ᑲᓗᓇᐃᖏᑦ
ᑭᖑᓂᑐᐃᓐᓇᖅ
ᐃᓄᒃᑎᑲᓚᐃᑦ ᑲᑎᒪᔨᑲᑎᒪᔨᖅᓂᖅ

ᓴᐅᒪᓐ ᖃᓚᓂᖅ, ᑲᓗᓇᐃᖏᑦ
ᑭᖑᓂᑐᐃᓐᓇᖅ
ᐃᓄᒃᑎᑲᓚᐃᑦ ᑲᑎᒪᔨᑲᑎᒪᔨᖅᓂᖅ

ᓴᐃᑦ ᓱᓚᓂ ᐊᑲᐅᑎᕆᓚᓐᓇᖅᓂᓂ

ᑲᑎ ᓱᑎᓂ, ᑲᓗᓇᐃᖏᑦ
ᑭᖑᓂᑐᐃᓐᓇᖅ
ᐃᓄᒃᑎᑲᓚᐃᑦ ᑲᑎᒪᔨᑲᑎᒪᔨᖅᓂᖅ

ᓴᐅᒪᓐ ᖃᓚᓂᖅ, ᑲᓗᓇᐃᖏᑦ
ᑭᖑᓂᑐᐃᓐᓇᖅ
ᐃᓄᒃᑎᑲᓚᐃᑦ ᑲᑎᒪᔨᑲᑎᒪᔨᖅᓂᖅ

ᓴᐅᒪᓐ ᖃᓚᓂᖅ, ᑲᓗᓇᐃᖏᑦ
ᑭᖑᓂᑐᐃᓐᓇᖅ
ᐃᓄᒃᑎᑲᓚᐃᑦ ᑲᑎᒪᔨᑲᑎᒪᔨᖅᓂᖅ

ᓴᐅᒪᓐ ᖃᓚᓂᖅ, ᑲᓗᓇᐃᖏᑦ
ᑭᖑᓂᑐᐃᓐᓇᖅ
ᐃᓄᒃᑎᑲᓚᐃᑦ ᑲᑎᒪᔨᑲᑎᒪᔨᖅᓂᖅ